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OCTOBER 1942 & JANUARY 1943

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BANGALORE CITY

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The Secretary requests that—

(1) Every member will kindly introduce at least one friend to the Society during the current year and thus help to popularise the work of the Society.

(2) Members who can afford it will help to build up a capital fund by converting their ordinary membership into life membership.

(3) Members who have not yet remitted their subscriptions will kindly remit them on receipt of this issue of the Journal.

(4) Members will be so good as to send us odd copies of Nos. 1 to 4 of Volumes VIII and IX of the QJMS. If they so desire, the copies will be paid for at As. 12 each.

The Mythic Society

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R. HARI RAO.

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SRI SATCHIDANANDA SANGHA

(Estd. 1919)

"ORCHID HOUSE" 44, GENGU REDDI ROAD,

EGMORE, MADRAS.

SRI SANKAR JAYANTI CELEBRATIONS

We propose to celebrate Sri Sankara Jayanti by publishing a Memorial Volume containing short papers on different aspects of His Immortal Teachings. The holy occasion of the Acharya's Birthday falls this year on 9th May 1943. We shall be thankful if those interested in the subject will kindly send us their valuable contributions to the President, Sri Satchidananda Sangha, 44, Gengu Reddi Road, Egmore, Madras—not exceeding 500 words—at an early date, not later than 15th May 1943, to enable us to get the Volume printed and made available for wide free distribution throughout the length and breadth of India and also abroad.

SWAMI RAJESWARANAND

President

The
Quarterly Journal
of the
Mythic Society

Vol. XXXIII] OCT. 1942 & JAN. 1943 [Nos. 2 & 3

PROCEEDINGS OF THE THIRTY-SECOND ANNUAL MEETING OF THE MYTHIC SOCIETY, BANGALORE

14th August 1942

THE HON'BLE LT.-COL. D. M. FRASER, C.I.E.
(Resident in Mysore)
In the Chair

THE Thirty-second Annual Meeting of the Mythic Society was held at the Daly Memorial Hall on Friday, the 14th of August 1942 with the Hon'ble Lt.-Col. D. M. Fraser, C.I.E. Resident in Mysore, in the Chair. The lithograph portrait of Sir Mark Cubbon, presented to the Society by Dr. K. N. V. Sastri, M.A., Ph.D., F. R. Hist. S. was also unveiled by the Hon'ble the Resident on this occasion.

Mr. S. Srikantaya, the General Secretary and Treasurer presented the following Annual Report for 1941-42 on the working of the Mythic Society.

ANNUAL REPORT FOR 1941-42

The Committee of the Mythic Society have great pleasure to present you this evening a report of the Society's activities during the year 1941-42.

We felicitate most heartily, our Patron, His Highness Śrī Jaya Chamarāja Wadiyar Bahadur on the Honorary Degree of the Doctor of Laws bestowed on him by the Benares Hindu University.

His Highness Śrī Jaya Chamarāja Wadiyar Bahadur, Mahārāja of Mysore, was graciously pleased to present us his portrait (Oil Painting). The Hon'ble Lt.-Col. J. H. Gordon, C.S.I., C.I.E., O.B.E., M.C., the then Resident in Mysore, performed the unveiling ceremony on the 20th of November 1941, in the Daly Memorial Hall where had assembled a large gathering including all the high officers of the State.

Membership :—War has affected the strength in the membership of the Society. We trust the war will be over and the much-needed peace established early. We appeal to our members to introduce new members to the Society to assist us in carrying on our work more satisfactorily.

Rao Bahadur N. Kuppaswami Aiyar and Mr. M. Venkatanaranappa of Bangalore; Mr. V. K. Rajagopala Thambam of Cocanada; Rao Saheb Sarat Chandra Roy, Editor, Man-in-India; Mr. Thomas J. Babington, Editor, Daily-Post, and Sir Francis Younghusband, the great explorer and scholar, passed away during the year and we tender our respectful condolences to the members of their bereaved families.

Meetings :—Of the ordinary meetings held during the year at which interesting papers were read and instructive lectures were delivered, may be mentioned: 'Peace Through Religion' by Mrs. Shirin Fozdar; 'The Eighteenth Century Carnatic' by Rao Bahadur Prof. C. S. Srinivasachari of the Annamalai University; 'Shivaji the Great' by T. R. Gardre, Akola, Berar; 'Glimpses of Buddhist Sacred Places and Mysore's Beauty Spots' by S. Lakshminarasu, Advocate and Editor, Indian Photography; 'Eastern Religions and Western Thought' by S. Srikantaya; 'Image Worship' by Prof. P. N. Srinivasachari, Retired Principal and Professor of Philosophy, Pachiappa's College, Madras; and 'Burials Among the Proto-Indians' by Rev. Father H. Heras, S. J., Head of the

Department of Indian History, Bombay University and Director, Indian Historical Research Institute, Bombay.

Finances:—The total receipts during the year including an opening balance of Rs. 9-11-9 were Rs. 4,749-12-9. The total expenditure was Rs. 5,090-5-3. The overdraft in the Bank of Mysore, Ltd. stands at Rs. 1,334-10-8 against Rs. 992-5-2 on the 30th of June 1941 and no balance is outstanding towards the printing charges. The Special Number, Śrī Krishnarāja Memorial Number, was published to commemorate the illustrious memory of Śrī Krishnarāja Wadiyar Bahadur IV, the late Mahārāja of Mysore, at an expenditure of over Rs. 1,700. The price of paper has increased and so also the printing charges: these and the value of the stock of paper, *i.e.* about Rs. 225 account for the excess balance in the overdraft above the previous year's balance. It is expected that this will be greatly reduced in the coming year. The Reserve Fund is at Rs. 12,150 to which will be added another sum of Rs. 500 out of the generous donation of Rs. 750 made by the Government of His Highness the Mahārāja of Mysore in connection with their use of the Daly Memorial Hall for holding the Court of the Special First Class Magistrate from May to December 1941. We desire to express our gratitude to the Government of His Highness the Mahārāja of Mysore for this mark of appreciation of the good work we have been doing.

We are grateful to the Government of His Highness the Mahārāja of Mysore for renewing the temporary grant of Rs. 100 per month for the year 1941-42 and 1942-43 and also for a special subvention of Rs. 100 and for directing the Director of Public Instruction in Mysore to purchase twenty-five copies of the Memorial Number. We hope and pray that the temporary grant of Rs. 100 per month will be increased to Rs. 200 and made permanent, as we have been praying for over twenty years past, in order to enable us to accomplish much more than we have been able to do. We appeal to public philanthropy in support of our activities, which are greatly appreciated in all parts of the world where the name and fame of Mysore are better known day by day. Funds are required for getting a large number of books bound, to purchase recent publications, to provide a suitable structure for housing the

ever-growing library and to bring the catalogue of the library up-to-date.

Our thanks are due to Mr. T. M. S. Subramanyam of the Bank of Mysore, Ltd. who continues to audit the accounts of the Society in an honorary capacity for the past sixteen years.

Reading Room:—The number of visitors to the free reading room attached to the Society continues to be steady as usual, though the Daly Memorial Hall was placed at the disposal of the Government for locating the Special First Class Magistrate's Court, from May till the 8th of December 1941. Daily and weekly papers were placed on the table. Important periodicals are bound and made available to the visitors also who make good use of them.

Library :—The Library of the Society possesses many rare and valuable books on subjects in which we are interested. Scholars from within and outside the State come to the Society for study and research-work in the library. The acquisition of valuable periodicals and reports of archæological and epigraphical departments continues. We have received from the Baroda Oriental Institute all their publications in exchange to ours. Mr. M. Rama Rao, the grand-son of Rao Bahadur Rajakaryaprasakta M. Shama Rao, has presented many valuable books to the library and has promised many more. We appeal to all those interested in the work of this institution to present books and periodicals dealing with antiquarian research to this library. We are obliged to the Government of India : the several Provincial Governments in India : the Governments of Mysore, Baroda, Hyderabad, Gwalior, Travancore, Cochin and Jaipur : the Universities of Mysore, Madras, Calcutta, Dacca, Benares, Annamalai and Allahabad : and to various authors and publishers, for their patronage and for sending their publications to the library and for review in our Journal. Dr. R. S. Panchamukhi, Director of Kannada Research visited the Society on the 6th of April 1942 and expressed his appreciation of the work which the Society has been doing in the cause of Indology.

Journal:—The Quarterly Journal of the Mythic Society maintains the high standard set for it by its promoters. The Śrī Krishnarāja Memorial Number was substituted for the January

and April 1941 issues. The July, October 1941 and the January 1942 issues were also published during the year. The April and July 1942 issues are in the press. Many valuable opinions about the Memorial Number have been received a few of which are printed in the Journal.

Exchanges:—Among our exchanges are included most of the important periodicals of the world. The list is being revised from time to time.

Daly Memorial Hall:—The Daly Memorial Hall and the premises continue to be maintained in good condition. The Hall is in constant demand by several institutions both in City and Cantonment. The Indian Red Cross Society, Mysore State Branch: the Universal Buddha Society: The University Tamil Sangam and the Society for the Promotion of Kindness to Animals held their meetings in the premises of the Mythic Society.

General:—The Committee congratulates Pradhanaśiromani N. Madhava Rau, Amatyasiromani T. Thumboo Chetty, Rajamantrapravina A. V. Ramanathan, Rajasevaprasakta M. Venkatesa Iyengar, Rajasevaprasakta R. N. Mirza, Rajasevasakta A. R. Wadia, Rajasevasakta P. Subbarama Setty, Qhaid-ul-Mulk Gulam Ahamed Kalami, Rao Bahadur Rajacharitavisharada C. Hayavadana Rao, Rao Bahadur Prof. C. S. Srinivasachari, Sir Raghunath Paranjpye and Dr. Sir Ramalinga Reddy on the respective titles conferred on them.

We beg to express our deep debt of gratitude to His Highness the Mahārāja of Mysore, the Government of His Highness the Mahārāja of Mysore, the Government of India and to the Hon'ble the Resident in Mysore, who has also been pleased to become one of our Honorary Presidents, for their continued sympathy and support.

Proposed by Mr. J. MOHAMED IMAM and seconded by Rao Saheb Capt. A. TANGAVELU MUDALIAR the report was adopted unanimously.

Election of President

Rājasevāsakta B. Venkatanaranappa, in proposing Mr. J. Mohamed Imam as President for 1942-43 expressed his firm faith and belief that Mr. J. Mohamed Imam as President of the Society would continue to tread the foot-steps of his great predecessors and promote the various activities of the Society. Seconded by Rao Saheb Capt. A. Tangavelu Mudaliar the proposition was carried with acclamation. Mr. J. Mohamed Imam was duly elected President for 1942-43.

Resolution recording the services rendered by Rājakāryapravīna N. S. Subba Rao.

Mr. J. Mohamed Imam in moving the resolution recording the services rendered by Rājakāryapravīna N. S. Subba Rao as President of the Mythic Society referred to the regard which his scholarship, learning, culture and administrative experience had gained for him throughout India and not in Mysore only. Mr. S. Srikantaya in seconding the proposition recounted briefly the services of Mr. Subba Rao to Mysore and desired to add his own personal tribute, regard and gratitude to him for his assistance in the discharge of the arduous duties of Secretary and Treasurer.

The following resolution was then put from the chair and passed unanimously.

"The members of the Mythic Society desire to place on record their grateful appreciation of the very valuable services rendered to the Mythic Society by Rājakāryapravīna N. S. Subba Rao both as its President during the years 1939 to 1942 and as a member of the Committee for several years previously."

Election of Office-bearers.

Mr. P. S. Lakshminarasu in proposing the following office-bearers for the coming year referred to the eminent services rendered by them in the past and Mr. M. A. Venkata Rao in seconding the proposition gave a philosophic interpretation of the word "Mythic". The following Office-bearers were duly elected for 1942-43.

OFFICE BEARERS FOR 1942-43

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DR. K. N. V. SASTRI, M.A., Ph.D., F.R. HIST.S.

CAPT. RAO SAHEB A. TANGAVELU MUDALIAR

V. T. TIRUNARAYANA IYENGAR, M.A.

Mr. J. Mohamed Imam in requesting the Hon'ble Lt.-Col. D. M. Fraser, C.I.E. Resident in Mysore to unveil the portrait of Sir Mark Cubbon and in thanking him for kindly presiding over the Thirty-second Annual Meeting of the Mythic Society said :—

SIR,

We are very grateful to you for presiding over our Thirty-second Annual Meeting today and kindly consenting to unveil the portrait of Sir Mark Cubbon, to whose untiring efforts Modern Mysore owes a great deal of what it is at present.

Sir Mark Cubbon, the son of a Manx Clergyman, was born in the Isle of Man in 1785 and after an indifferent education joined in his sixteenth year as a Cadet in Mysore, where he gained an early acquaintance with our habits, manners and customs. He became associated with the affairs of Mysore from 1831, first as a junior member of Lord William Bentinck's Commission of inquiry, and from 1834, for a period of twenty-seven years, Sole-Commissioner of Mysore, governing the province patriarchally and successfully through Indian agency and exercising a profuse hospitality. He maintained law and order by suppressing all unruly elements in the State which attempted to take unfair advantage of a change in the administration. He was accessible to all and was always anxious to listen to the grievances of persons and afford them timely redress.

The economic prosperity of the country was developed during his administration. His relations with the Mahārāja Śri Krishnarāja Wadiyar III were cordial, and the Mahārāja exhibited the steadfast traditional loyalty of the Mysore Royal House to the British Throne in those stirring times, discountenancing everything in the shape of disaffection and taking every opportunity to proclaim his perfect confidence in the stability of the English Rule. Cubbon's administration was highly valuable to the country and reflected great credit upon him. The income of the State rose, resulting in a credit of eighty-five lakhs of rupees of which forty-three lakhs were invested in British Government securities. Cubbon was a man of high ideals in personal life and official work,

cautious and conservative by temperament and outlook. He was dignified and unassuming in demeanour, liberal to profusion, with an exquisite tenderness for sympathy. He never left India until he retired in 1861, after sixty years of service in India full of honours as in years but alas, completely broken in health. He left Madras on the 16th of March 1861. On his way home, he died at Suez on April 23: his remains were taken to the Isle of Man by Dr. Campbell who had accompanied him and buried there.

His memory is always cherished by the people of Mysore. As the then Mahārāja of Mysore, Śrī Krishnarāja Wadiyar III of revered memory, put it, he had acquired a world-wide reputation and his name was enrolled alongside those of Wellington and his achievement was the theme of admiration from everybody's lips. In grateful appreciation of the services rendered by this great administrator an equestrian Statue of his was raised by public subscription and stands in front of the Public Offices in the spacious and expansive park which is also named after him. It remains, in the memorable words of his successor, Lewin Bowring, in Bangalore as an emblem of the respect and esteem in which he was held by all classes. And he has left a more enduring memorial in the grateful recollections of the descendants of the province whose interests he successfully guarded during more than quarter of a century.

Three generations later, it is our good fortune to secure a life-size and life-like portrait of Sir Mark Cubbon painted at Mysore in 1845 and engraved by Mr. F. C. Lewis, senior engraver to the Queen by the desire and direction of the friends of Sir Mark Cubbon, an heir-loom of his family, presented to us under very interesting circumstances. One of our members, Dr. K. N. Venkatasubba Sastri, the author of an excellent monograph of Cubbon, was the family guest in Cubbon's house in the Isle of Man in 1929 when Rev. Mark Wilks Harrison presented this portrait to him. We are thankful to Dr. Sastri for parting with this invaluable gift to the Mythic Society so that the walls of the Daly Memorial Hall might be enriched by this portrait, may I say, of this remarkable 'Mysorean'—Sir Mark Cubbon, and serve as a

beacon light to generations unborn, both of the labour of Cubbon and of the gratitude of the people of Mysore!

It is appropriate that you, Sir, who has family associations of nearly half a century with us should participate in this function and be pleased to unveil this portrait. For it was your distinguished father that started this friendship in the closing years of the last century, cementing it later when he became Resident in Mysore in 1908. All those who know Sir Stuart Fraser in the years gone by, in all grades of Indian Society, look upon you as an old friend and welcome you with that traditional cordiality which has made Mysore famous for generations. We request you, Sir, to be pleased to unveil this portrait.

The Hon'ble Lt.-Col. D. M. Fraser, C. I. E. the distinguished guest of the evening rising amidst acclamation and cheers then addressed:

The other day you very kindly invited me to become an Honorary President of the Mythic Society and I gladly accepted the honour. Today I have the pleasure of presiding at your Annual Meeting and to add to that pleasure I have been asked to unveil the portrait of Sir Mark Cubbon. How this portrait came into the possession of the Society has just been related to you and you have been given a brief sketch of that "remarkable Mysorean"—as the speaker has so aptly put it. There are many very distinguished officers who held the appointment of either Resident or Commissioner in Mysore. To mention two others only—Sir John Malcolm. I know the calibre of his work for I have served many years in Central India. It was Sir John Malcolm who crystalized and *made* Central India and his name still lives—Malcolm Sahib ki-hukam or Malcolm Sahib ki sanad. Another, Colonel Mark Wilks wrote a History of Mysore. But I think it can be said truthfully that there is no single British Officer in the history of Mysore who has left such a deep, wide and all embracing mark locally as Sir Mark Cubbon. It is fitting that a picture of Sir Mark should grace these walls. I thank you, Mr. Mohamed

Statement of Receipts and Expenditure of the Mythic Society, Bangalore, for the year ending 30th June 1942.

Receipts

	Rs.	A.	P.
1. Subscriptions:			
Resident Members...	241	14	0
Mofussil Members...	214	4	0
Life Members ...	70	0	0
2. Government Grants:			
Govt. of Mysore ...	1,800	0	0
Govt. of Mysore Library Grant ...	300	0	0
Subvention for Memorial Number	100	0	0
Govt. of India ...	300	0	0
3. Interest and Dividend	496	5	0
4. Sales ...	401	4	0
5. Advertisement Charges	160	0	0
6. Hall Charges ...	24	0	0
7. Advances Received ...	550	0	0
8. Miscellaneous ...	82	6	0
TOTAL Rs. ...	4,740	1	0
Opening Balance ...	9	11	9
	4,749	12	9
Overdraft on 30th June 1942	1,334	10	8
GRAND TOTAL ...	6,084	7	5

Expenditure

	Rs.	A.	P.
1. Establishment:			
Pay to Staff ...	910	0	0
Electric Charges ...	123	3	0
Cycle account ...	20	5	0
Livery to servants...	35	13	6
Garden ...	32	11	0
Premises ...	14	0	0
Furniture & Fittings	57	13	0
Electric Accessories	17	10	6
2. Journal:			
Paper & Printing ...	1,931	1	6
Postage ...	713	7	3
3. Library:			
Books Purchased ...	6	8	0
Book Binding ...	139	0	0
Subn. to Papers ...	62	15	0
4. Stationery ...	154	14	0
5. Bank Charges ...	60	11	0
6. Advances Returned ...	550	0	0
7. Miscellaneous ...	260	4	6
TOTAL Rs.	5,090	5	3
Overdraft on 1st July 1941	992	5	2
	6,082	10	5
Closing Balance ...	1	13	0
GRAND TOTAL ...	6,084	7	5

Reserve Fund (at Face Value):	Rs.	A.	P.
Mysore Govt. 4% Stock ...	9,800	0	0
,, 5% Stock ...	1,500	0	0
Bank of Mysore, Ltd. (Share one) ...	100	0	0
Fixed Deposit in Bank of Mysore, Ltd.	500	0	0
Fixed Deposit in State Huzur Treasury	200	0	0
Deposit in State Huzur Try. S. B. ...	50	0	0
TOTAL Rs. ...	12,150	0	0

Certified correct.

(Sd.) T. M. S. SUBRAMANIYAM,
Hon. Auditor.

(Sd.) S. SRIKANTAYA
General Secretary & Treasurer.

Imam, for the very kind references you have made to my father and to myself. I now have much pleasure in unveiling the portrait.

The Hon'ble the Resident then unveiled the portrait of Sir Mark Cubbon, all members standing.

With a hearty vote of thanks to the distinguished guest of the evening and three cheers to His Highness the Mahārāja of Mysore proposed by Mr. S. Srikantaya, the General Secretary and Treasurer, the meeting came to a close.

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THE DHARANGAON FACTORY AND SIVĀJI

By B. G. Tamaskar

The Dharangaon Factory plundered :—One of the important English factories was situated to the south of Burhanpur and the Tapti River. As it was far to the north of Śivāji's territory, it escaped, for a very long time, from suffering at his hands. In 1674 [1], the factors entertained fears of Śivāji's attack, but these proved to be true only on the 1st of January 1675. This is well given in the following extract :—

" Mr. Samuell Austen and Thomas Haggerston are returned to us, their factory at Dungom being destroyed by Sevagees forces the 1st of this month ; our warehouse, with what goods therein, the Generall ordered to be burnt, notwithstanding they declared themselves English, that wee had peace with Sevajee and had setled a factory in Rajapore ; which some of his principall officers about him did affirme and would have perswaded the General to forbear what he did and let our people goe, but could not prevaile. At length after they had carried them 30 or 40 course with them, dismissed them haveing taken away all they had and Chabuckt (whipped) one of them because he had noe more. *We heare the Honble. Company have lost in cloth in the warehouse and in the weavers houses and monyes imprested them about 10,000 Rupees*, an account of which wee shall endeavour carefully to collect, with the factors losses, and send you soe soon as we can have it punctuall from the brokers at Dungom ; *that satisfaction may be required and a greater security for our trade, or our peace with Sevajee will be only a baite to take the Company's estate by parcells* where ever his people by their inroades shall find it ; more especially its requisite that you procure his coles for our brokers and English factors in all places where our investments are made. Wee have ordered Mr. Austen and the other to give their particular relations of the businesse, for they were not togather when taken." [2]

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1. F. R. Surat, Vol. 87, p. 176 dated 2nd June 1664 ; F. R. Surat. Vol. 107 p. 30, dated 10th December, 1674.
2. F. R. Surat Vol. 88, p. 136, dated 20th January, 1675.

Satisfaction demanded for the loss:—According to the above, a letter demanding satisfaction was decided upon to be sent from Bombay on the 19th of February 1675 [3]. Then on the 10th of March 1675, it was decided at Bombay to send Mr. Samuell Austen who was the chief of the Dharangaon factory, immediately to Śivāji, "to demand satisfaction for what his army plundered and burnt at Dongom belonging to the Honble. Company and their factors." [4] According to this decision they sent information to Surat on the 13th.[5] Information of what occurred at Dharangaon was sent to England on the 24th of March 1675.[6] In the course of this information the council writes:—

"The town of Surat and indeed all India is become so impoverished by means of the warrs and ill Government, that tho' your credit is as great a ever, yet there is no money to be procured to carry on your investment.

Your factory at Rajapore is well settled and we hope will be great help unto us and we are also in a fair way of opening a trade to Aurengabaud and those parts of the King's country and Deccan, by way of Jureeg (?) Junnar which is 5 days journey from Bombay. We trust God's providence will bring it abovut to the encrease of your trade.

Sevagee's army by contrivance (? connivance) of the King's General have robbed the country to the very walls of Brampore, in which attempt they fell upon your factory at Dungom, where Mr. Samuel Austin was settled, plundered and burnt the town and therein a considerable quantity of your estate, the particulars whereof we have not as yet. They took Mr. Austyn and Mr. Hagerston prisoners, but after a few days, released them.

We are now sending Mr. Austyn up to Sevagee to demand satisfaction, and to procure his writings to secure your factorys hereafter from such violence, which tho' we doubt not, he will grant yet it is ill trusting a plundering army, who has no regard to friend or foe. *Sevagee in his own country gives us (as) great*

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3. F. R. Surat, Vol. 107, Fol, 64, dated 20th February, 1675; F. R. Surat, Vol. 107, Fol. 64, dated 20th February 1675.
4. F. R. Bombay, Vol. 2, pp. 44-5.
5. F. R. Surat, Vol. 107, Fol. 75, dated 13th March 1675.
6. Orme Mss. Vol. 114. Sect. 4, p. 104.

encouragement to your trade as we can reasonably desire, but the overtures of peace between him and the King of India being broken and suspended for the present, we cannot make the improvements there as wee would but time will produce better effects."[7]

In the begining of the July 1675.—"An envoy being lately arrived from Sevagee, and bringing letters from him to the President, wherein Sevagee writes for severall things of which he is very desireous and mighty importunate for them; but the President declared to the Council that this was a matter of consideration, and they were sensible as well as he, *how much Sevagee is indebted to the Company for goods already sold him* and that he could not pay with ready money, but with batty, coconutts, and beatlenutts, by reason whereof the Company were but small gainers, and that the goods he now required were iron, shott, and the two brass gunns, with a large quantity of coper, all which would amount to a great summe. And the President moveing also to the Councill *how prejudiciall it might be to the Company's interest if some of his requests were not graunted, he haveing made himselfe very potent and in whose country lyes now a great part of the Company's trade*; which being debated it was unanimously agreed that shott as many as could be spared be sold him in barter for batty, but noe copper without ready money; and as to the brass gunns the President desired the gentlemen of the Council to consider therof and give in their opinions next councill day when the preceeding matters are to be taken into consideration againe.

The President takeing this opportunity of the Envoy mentioned to him the losses the Company susteyned at Dongum, and also told him that the person that was Chiefe of that factory was now here with him who could declare unto him the insolencies of the Generall towards him, though he declared himselfe to be an Englishman and that he was there on the English Company's accountt; and that the President did expect that Sevagee would make good the losse againe to the Company, and he would now send with him the Chiefe to give Sevagee an account of the loss the Company susteyned and also to demand satisfaction of him. But the Envoy advised the President that it was now a very ill time to send anybody

7. Orme Vol. 114. Sect. 4. p. 104.

up thither by meanes of the great quanitity of raine that hath fallen and the sickness of the place, and that about the latter end of this month would be a better time, against which it is.

Ordering that Mr. Samuell Austen prepare himself for the aforesaid journey to treate with Sevagee, he being now at Rairy."[8]

The failure of the mission :—Accordingly, Sammuel Austen started from Bombay for Raigarh. What happened there has been best told by Samuel Austin himself in the following narrative.[9]

"August the 24th 1675. Having received my instructions from the Honble President of Councell and got all things in readyness for the journey, I imbarkt in a balloone, togather with Mr. Robert Harbin, who was appointed to accompany mee, and by breake of the ensuing day, arrived at Battee, from whence proceeding to Chaul and towards Rairy, I think nothing worthy your trouble of veiwing untill I obteined Nejampore, which was on the 2nd September, in which place meeting with our most prevalent friend, Peshua Mora Pundit, togather with Annajii Pundit, I waited on them, and after their alloted presents delivered, represented unto them our injuries and demands of satisfaction for the same ; to which they could give no result, in respect of their distance from the Rajah, and no otherwise favour us but by writeing to him in our behalfes by reason of their designe for Junea (Junnar) (with an army 8000 foote) and suddaine departure from thence.

September the 6th : On the 6th of September we gained the high and difficult top of Rairy hill, which impartially may boast of either, and fortunately had audience the next day of Sevajee and Sambojee Rajah and principle officers, we being burthened with shame at my complaints ; a pollitick slumber incircled his brow, and seemingly hung thereon until I had finished, and then he pleaded ingorance to the fact and totally denyed the reception of any effect whatsoever, and so desired time for his most serious consideratoins.

September 5th : After audience had, Perlad Pundet our Procurator was not idle in this affaire, but with much courage and rigour stirred up the Rajah to give us a speedy and an effectuall

8. F. R. Bombay, Vol. 2, pp. 94-96, dated 7th July 1675.
9. Original Correspondence, Vol. II, No. 4106, dated 24th August to 15th September 1675.

answere, which could not be obtained untill the 15th of September, when at the same place as formerly he expressed his minde in few words, to witt that in respect he had not account given him by his Generall of any effect taken from us more then some plate (which belonged to Samuell Austen) he thought our demands very unreasonable, and in respect our Factory was not so well fortified as even to oppose the meanest force, he had no reason to satisfy us for that which vagabonds and scouts committed without order or the knowledge of the Genrall ; to which I answered it was done by his Gneralls knowledge, otherwise he would not have carryed mee away prisoner so far as he did, and therefore desired his personall appearance to deny it if he could. He tooke no notice of this but on the contrary assured mee I should have no satisfaction. Meeting with so small comfort (after many arguments to move him to a more generous complyance) I proceeded to request for him coles to all our factoryes, to which he demarred, and thought convenient to give to none but Suratt &ca sea port townes. But after a strict debate, *he consented to all*, and ordered the Secretary in our heareing to dispatch them, which since are arrived to the Honble. President and Councells hands, and question not (finding soe great a difficulty in procurring them) but they will redound much to the Honble. Companys advantage in case such like accedents should happen for the future."

"Satisfation could not be procured, Sevajee declaring that *he was not liable to make good any losses wee sustained in his enemys country, against whome he prosecuted a just war*" but at the same "*he planned the Generall of his army much for the violence done us*, and to the end we should not be subject to suit injuries hereafter *he gave us his coles or passe ports for that place, as also for many other factories* . . . ." [10]

The second plunder of Dharangaon.—While the question of satisfaction for the first plunder was decided in the above way, Śhivāji's forces plundered Dharangaon again towards the end of November 1679, of which intelligence was received at Surat on the 8th of December 1679 [11]. This time, however the

10. Original Correspondence. Vol. 36, No. 4175, dated 2nd February 1676.
11. F. R. Surat, Vol. 4, pp. 105-106, dated the 8th December 1679.

company did not sustain very heavy losses. How this happened is narrated in the following account:—

"Our last was of the 25th passed per express, which gave your Honr. &ca the newes of Sevajees forces approaching into these parts, as allsoe the care wee were taking in getting of our Caphilae ready to depart, which God be thanked was effected, and a miracle that it escaped their hands, for the next day S. A. with the Caphilae set out from Dungom and went a days journey soe farr as Gondelae, almost into the very jewes of the enemy, for wee had noe sooner arrived there but there was news of forces being very neare; upon which news at halfe night the Caphilae sett out againe and was ordered not to goe their usuall journy soe farr as Bettavad but to proceed further, which God bee thanked they did, otherwise they had been taken, for by three of the clock in the afternoone the towne was all of a flame S. A. Returned from Gondelee to Chupra, where he was noe sooner arrived but news was that Dungom was all of a fire likewise, what goods and estate was there of the Companys God be thanked sett out 2 hours before, which arrived safe unto us; the next day the army from severall places made towards Chupra, which made us, togeather with the townes people, betake ourselves to the hills, where God be thanked wee arrived safe, togeather with the Company's goods and what wee had of our owne, soe much as wee could gett carts for; what remained was stolen, the house onely remayning, whiand good fortune considering the most part of the towne besides was burnt to the very ground, amongst which a warehouse full of goods of S. A. was consumed likewise."[12]

Sir Jadunath Sarkar's comments:—After describing the military and revenue regulations Sir Jadunath Sarkar commenting on the second plunder of Dharangaon, remarks as follows:

"So much for Shivaji's regulations in theory. But in practice they were often violated except where he was personally present thus, the assertion of Tabhasad and Chitnis that his soldiers had to deliver to the State every item of the booty taken by them, is contradicted by the sack of Dharangaon (1679) where the English factors were robbed of many things without these being entered in the official papers of the Maratha army or credited to Shivaji's

12. R. Surat, Vol, 108. Dated, Chupra. 12th December 1679.

Treasury (Ch. 14.) Shivaji could not be everywhere and at all times; hence it was impossible for him to prevent private looting by his troops and camp-followers. In the wake of Maratha army, gangs of private robbers took to the road. The Pindharis were the logical corollary of the Maratha soldier, to whom rapine was a normal duty." [13]

It might be true that at Dharangaon "the English factors were robbed of things without these being entered in the official papers of the Maratha army or credited to Shivaji's Treasury," but this does not disprove outright the ineffectiveness of regulations or their inefficient administration. Has there been or is there any Government in the world where such defalcations have not occurred or would not occur? Even a high school boy has to read that some British Minister defalcated the Government money and took bribes. Can this prove that the British law and rules of British administration were never observed in practice? Some of the offenders of the above type are always to be found in all lands and in all times. When found out, they have to be dealt with seriously, and Shivaji dealt with such cases similarly strictly. If "Shivaji could not be everywhere and at all times", it is true that no government supervising officer can be "everywhere and at all times". Human nature is human nature all the world over and in all times. Offences of the above type must occur in all administrations. But a number of offences do not prove the inefficiency of the administration or uselessness of rules and regulations. Secondly, it has to be remembered that all revolutions are followed by some disorder for some time, and some defects are likely to follow it. Sir Jadunath Sarkar's contention that it (such a plea [14]) fails altogether as a defence of the foreign policy of the Peshwas".[15] But the general effects have to be considered while passing judgment upon the work of a great nation-builder. This is what Sir Jadunath Sarkar himself has to say in this regard: "His reign brought peace and order to his country, assured the protection of women's honour and of all sects without

13. Sir J. N. Sarkar: "Shivaji and His Times", pp. 382-3.

14. "Your emperor has forced me to keep an army for the defence of my people and country. That army must be paid by his subjects,"

15. Sir J. N. Sarkar: "Shivaji and His Times", p. 383.

distinction, extended the royal patronage to the truly pious men of all creeds (Muslims no less than the Hindus), and presented equal opportunities to all his subjects by opening the public service to talent irrespective of religion or caste. This was the ideal policy for a state with a composite population like India. His gifts were peace and a wise internal administration." [16]

16. Sir J. N. Sarkar, "Shivaji and His Times", pp. 401-2.

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LĪLĀTILAKAM ON MALAYĀḶAM INFLECTIONS*

By L. V. Ramaswami Aiyar, M.A., B.L.

Sūtras 12 and 13

These refer to compounds which, when expanded, would have sixth case and seventh case meanings.

Sūtra 14

The second case ending *e* is declared by this sūtra to be optional for inanimate and non-rational nouns ["acētanē tiraści cāyaṃ vikalpaḥ"], and that for rationals the second case ending is obligatorily used.

This agrees with the Tamil rule implied in Tolkāppiyam in a sūtra in the Togaimarabu portion of Eḻuttu:—"uyartiṇai-maruṅgiṉ oḻiyādu varudalum."

In modern Malayāḷam, however, the absence of the second case ending is usual only for 'inanimates', and here this absence is not merely optional but so common among native speakers that one who fails to omit the ending would at once be marked off as a foreigner.

Sūtras 15 and 16

Sūtra 15 mentions the three genders: masculine, feminine and neuter. The next rule postulates that the feminine ending in words other than nouns is *-ḷ*.

The commentary on sūtra 16 specially points out that the determination of gender in Malayāḷam is guided by sex and not by grammatical rules ["atra stryādikaṃ liṅgaṃ laukikam, na pāribhāṣikam"].

Sūtra 17

i is said to be the feminine affix for the conversion of nouns denoting caste, or masculines.

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* Continued from Vol, XXXII, No. 4, p. 351.

The commentary gives the illustrations *ceṭṭicci* and *śūdratti*.

It must be observed that, so far as these illustrations are concerned, the original feminine-denoter may have been a Prakritic *-tti* [OIA *strī*].

Malayāḷam, however, has *i* as the feminine-converter in instances like *tōḻi*, *mutti*.

Sūtra 18

"*ṉ* is the masculine singular ending, generally speaking."

The commentary explains forms like *tēṉaṉ*, *puḷiyaṉ* (used as neuters) as being due to "masculinity being attributed to them" [" puṃstvādhyārōpāt "].

Sūtras 19 and 20

Sūtra 19 envisages "neuter" singular *-am*; and the next sūtra refers to the neuter singular ending *-du* of the demonstratives *adu*, *idu*, and of the interrogative *ēdu*.

Sūtras 21 and 22

The "number" of nouns is dealt with in these.

While singular nouns are instanced in the commentary on sūtra 21, the commentary on the next sūtra lists plural endings of nouns as " *-r*, *-kaḷ*, *-mār*, *-mar*, *-var*, generally speaking."

The illustrations in the commentary for plurals are all 'rationals': *brāhmaṇar*, *kavigaḷ*, *nambimār*, *kāṇmar*,[4] *kaḷvar*, *varumavar*,[5] *avar*.

Then follow the observations: "because of the use of the word 'prāyēṇa' in the sūtra, *marañňaḷ* etc. might also be mentioned. Here, plurality also is associated with trees" ["atra vṛkṣādīnām bahutvamapi gamyatē"]. The special statement

4. *Kāṇmar* is a participial noun like *uṇmar* and *tiṉmar* (as in Paripāḍal, for instance).

5. The published text prints these instances as *kaḷavar* and *varuvar* which are verb-forms with which this sūtra is not concerned.

"plurality is also associated with trees" (I think) obliquely glances at the Tamil rule that for "non-rationals" (like trees, for instance) the use of the plural *kaḷ*-ending is optional.

Sūtra 23

This sūtra postulates that the endings of gender and number appear as a rule for verb-forms also.

The commentary indicates that sometimes personal endings did not appear for Malayāḷam finites.

Sūtra 24

This sūtra on verbs lays down that "verb-forms are to be met with in 'vidhi' and 'prārthanā' and in the first, second and third persons, according to observation."

The commentary illustrates the facts of the sūtra, and also expands them in certain ways. Some of the illustrations as printed in the published text appear to have become mixed up and corrupted.

1. The illustrations for verbs denoting 'vidhi' and 'prārthanā' may be classified thus:

(*a*) *Celvūdāvū* type.—This is constituted of the Malayāḷam participial *celvūdu* and the Malayāḷam tense-form *āvū* (with final *ū*). The force of 'vidhi' is not only conferred by *āvū* but also implied in the "non-rational" participial form which by itself is used in Old Malayāḷam texts.

The type *celvūdāvū* is a fairly early west coast type.

The earliest instance of a participial "neuter" like *celvudu*[6]

---

6. The types *ceyvidu*, *ceydidu* [with *i*] are equally old in Malayāḷam occurring as they do in very old west coast inscriptions. [Tamil colloquials had forms with *i*; cf. the participials *uṇbidu*, *uṟaṅguvidu* with penultimate *i* instead of *a*, mentioned by Vīracōḻiyam].

There is no justification for the view that forms with *-udu* were earlier than those with *-idu*.

(for *celvadu*) occurs in an eleventh century inscription. Here, the *ū* is short, as it is in all forms of this kind in Uṇṇunīlisandēśam (as *e.g.* in *velvudāga*).

For the type of *āvū*, the earliest available west coast instances are *ūṭṭuvū* and *koḍuppū* [both of the thirteenth century].

Both the type of *celvudu* [with *u* instead of *a*] and that of *āvū* [with *ū* as a final finite ending] are special developments of Malayāḷam.

(*b*) *celvōṉāga*.—This is constituted of the third person rational singular participial noun and the optative *āga*.

The force of a gentle 'vidhi' (or 'prārthana', as the case may be) is associated with *āga* which originally was in Tamil a "viyaṅgōḷ" (used only for third persons) but which in later stages was used for all persons and in Malayāḷam acquired an "imperatival" value.

This type of *celvōṉāga* is common in literary Tamil also.

The "personal" variations, if desired, would be embodied in the first constituent *viz.* the participial noun: *pōvōy-āga*, *pōvūd-āga* etc. cf. *celvud-āga* of TAS, III, p. 57 [eleventh century], and numerous forms like *vasippōr-āga* in the fourteenth-century prose text Dūtavākyam.

(*c*) *cellavēṇḍum*, *cellēṇam*.—The type of *cella-vēṇḍum* of which *cellēṇam* is a derivative, is a very old formation.

Tolkāppiyam has a special sūtra dealing with the collocation *ceyal vēṇḍum* [closely connected with *ceyya vēṇḍum*]; this sūtra explains that *vēṇḍum*, a transitive verb taking *ceyal* as its object may have as its subject the doer of the action of the verbal noun ['taṉpālāṉum'], or a different person ['piṟaṉpālāṉum'], in which latter case the verbal noun would have the doer as its subject, while *vēṇḍum* would have a different person as its subject. It is the latter type that has developed the imperatival meaning.

(*d*) *celvin̲* represents an old second person plural imperative type in Malayāḷam—The corresponding type in Tamil has *-min̲* as the ending.

2. (*a*) The commentary then adverts to the first person singular *-ēn̲* and the first person plural *-ōm* and *-ēm*.

The *-ēm* ending is very rare in Malayāḷam texts, while *ōm* is the usual first personal plural ending wherever it appears in Old Malayāḷam texts or inscriptions.

-ōm is not mentioned by Tolkāppiyam ; it becomes frequent in post-Sangam Tamil texts.

(*b*) For the second person tense-finites, the following personal endings are mentioned :

-ā (*y*), as in *vannā* for the singular ;

-ō (*y*), as in *vannō* for the singular ;

-īr, as in *vannīr* for the plural.

(*i*) The singular *-ā* is the older *-āy* with its final *y* elided. Forms with *-ā* appear in Rāmacaritam, Uṇṇunīlisandēśam, Dūtavākyam and other Old Malayāḷam texts.

(*ii*) The singular *ō-* which is from older *-ōy* with its *-y* elided, is exemplified by Malayāḷam instances like (*śraddha*) *paṇṇin̲d̲ō* (*nī*) of Dūtavākyam.

Tamil grammars refer to *-ōy* along with *-ōn*, *-ōḷ* and *ōr*.

(*iii*) The plural *-īr* is also represented (though rarely) in Old Malayāḷam texts, as in *kaṇḍīrō* and (*eṅgu nin̲d̲u*) *varun̲d̲īr* of Kauṭalīyam.

(*iv*) The commentary at this stage makes the observation: " vartamāna bhaviṣyatōr na viśēṣaḥ."

I would interpret this as referring to the personal endings of the future and present finites as being the same as those for the

past. I would transfer here the present tense illustrations *kāṇiṉḏō* etc. which are printed in the published text along with the past tense instances.

(*c*) (i) The third personal endings *-āṉ* and *-āḷ* are adverted to in the illustrations *vannāṉ, vannāḷ*.

(ii) For the "neuter" third person, the type without any personal endings, as in *vannū, pōyi* is mentioned; and the comment is made that these forms are used both for the singular and plural, though traditionary plural forms like *vannaṉa, pōyiṉa* are also envisaged immediately after.

(iii) The plural type of *vannaṉa* is used in old texts: *cuvandaṉa tiśagaḷellām* of Rāmacaritam, and *mēghakulaññaḷ nirannaṉa* of Kaṇṇaśśarāmāyaṇam.

(iv) Finites without personal endings were during the period perhaps already common in the colloquials; in the literary dialect the use of old traditionary forms with personal endings seems to have persisted, though even here the illustrations in the commentary on sūtra 23, the pointed reference in the commentary on the present sūtra to 'non-rational' finites like *vannū*, and the actual employment of finites without personal endings in US and RC, show that such finites were not rare in literature too.

(v) Immediately after the mention of forms with the third person 'rational' endings *-āṉ, -āḷ*, the commentary makes the observation:—"'*variṉḏōḷ*', '*variṉḏōṉ*' ityādikam varttamāna bhaviṣyatōstulyam." The illustrations of the printed text (*variṉḏō, variṉḏēṉ*) are not appropriate in the context which refers to third personal rational endings. I would therefore suggest the readings given above, on the ground that reference is made here very probably to third personal *-ōṉ, -ōḷ* which are common to the present, future and the past alike.

Forms like *varindōn* are frequent in Old Malayāḷam texts like Dūtavākyam and Kauṭalīyam.

(vi) Similarly, immediately after the mention of third person 'non-rational' plurals, there appears the observation :

"'vandana' 'vandō', ityādi vartamānabhaviṣyatōssamam."

The printed text gives the inappropriate illustrations 'vandu', 'vandā', neither of which is a third person 'non-rational' plural.

I would emend these as suggested above.

The forms with *-ana* appear in the past, present and future alike in early Malayāḷam.

Kauṭalīyam, for instance, has finites like *āvana*.

In Malayāḷam, forms with *ō* ['non-rational' plural] appear in the early texts both as predicates and as participial subjects :— examples of predicates are *kaṇappaḍindō*, *alarīyaññindō*, *niṟaikkappaḍindō*, *garjjikkindō* [Dūtavākyam, p. 37] ; and *āvō* in *iva upāyaṅgaḷāvō* [Kauṭal].

This type of *vandō* is not a literary Tamil one. The long *ō* appears in Tamil only in *ōn*, *ōḷ*, *ōy* and *ōr*.

(*Concluded*).

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PLANCHETTE

THIS experiment with the planchette was worked in the house of Mr. M. K. Narasimha Iyer when he was Assistant Engineer at Krishnaraja Sagar (Brindavan, Mysore State) and other places over a decade ago. Mr. Narasimha Iyer and Dr. M. N. Mahadevan now at the Cash Pharmacy at Bangalore invariably holding the planchette during the operation. Amongst others present were Messrs. Bharatur Narasimha Iyengar, Assistant Engineer in the Mysore P. W. D. since deceased; T. Narayana Iyengar, Executive Engineer, Kadur; B. Krishnaswamy Iyengar, Principal, Engineering College, now retired and K. Venkataramaiya, now Superintending Engineer, Irrigation Circle, Mysore. It appears the spirit came into the planchette but was troubled by another mischievously inclined one until it was thrown into the reservoir. The language of the record, the questions and answers were all in English. The spirit disclosed that it was the spirit of a woman murdered at Amritsar. It thanked the gentlemen and went away intimating that, after it went to the fourth plane, further communication was difficult owing to the strain involved in going down to a lower place. Mr. Narasimha Iyer wrote to me in October 1940 that to a question whether these experiences could be printed the answer of the spirit was "Why do you want to print them? Most people won't believe in it." It looks as if the time has come now to print it. The spirit's answers became more and more authoritative, definite and developed as the spirit evolved from plane to plane in the course of its communication. Rajasabhabhushana K. Chandy, Kottayam, Travancore writes to me what he had experienced with an automatic writer who used different kinds of writing for different spirits unconsciously. The Hindu spirit spoke of karma and re-birth: the Muhammadan and Christian spirits called it nonsense, the writer, *i.e.* the medium, being in all cases a Hindu. I have myself seen a planchette working at Bowringpet in Raja Hanumappa's Choultry over fifteen years ago the medium there being an unmarried girl of twelve, the daughter of Mr. M. G. Shama Rao, pleader. Mr. M. S. Ramachandra Rao, then First Class Magistrate, Kolar, came there to find out if the jewels he had lost in a burglary at Kolar would be traced. The answers were in scrolled writing in English, which the girl did not know. The reply was that some would be recovered and not all, as it actually happened. The Questions and Answers printed below speak for themselves.

S. SRIKANTAYA.

MY TALK WITH THE PLANCHETTE

Question and Answer

Q. Who are you ?

A. I am a Planchette.

Q. We know. What is the property in it that makes it write ?

A. No reply.

Q. Are there spirits in this world ?

A. Yes.

Q. Can you give definite proof ?

A. That depends upon your faith.

Q. How can the existence of spirits depend upon our faith ?

A. Will you have faith ?

Q. Yes. We will believe you. Can you give us a proof ?

A. I am a proof.

Q. Why do you stay here ?

A. I am a cursed one.

Q. Who cursed you ?

A. I should not say.

Q. Why please ?

A. It is a sad story. Please do not ask.

Q. Please say what it is ?

A. Why do you want to know ?

Q. For information and better faith.

A. I am a woman. I was murdered at Amritsar. My beloved husband suspected me of inconstancy and murdered me at dead of night. He surrendered to the Law and is now somewhere in the Andamans.

Q. When did it happen ?

A. In 1917.

Q. Had you any children ?

A. No, that is the worst part of it.

Q. Why please ?

A. No rites were performed.

Q. Hence ?

A. I was not admitted into our world.

Q. Why do you come to the Planchette ?

A. To help humanity.

Q. Can you foretell the future?

A. I don't profess to.

Q. If so, how can you help humanity?

A. By our presence, attracting your attention to supernatural things.

Q. Why do you go to the Planchette for that?

A. Because it is used for writing.

Q. A pencil is used for writing. Why don't you go to that?

A. Silly.

Q. How is it that a Planchette made by us also writes?

A. We can go from place to place.

Q. You say you are from Amritsar. How do you answer in all languages?

A. I can communicate with your spirits.

Q. Was there any truth in your husband's suspicions?

A. Do you also suspect me?

Q. No please. How long have you to remain like this?

A. For a decade.

Q. Can we do anything to relieve you?

A. No, thank you.

Q. (By the Doctor) You told me the other day that you are working thro' the subconscious mind and that you are not a Spirit?

A. You were not inclined to believe then.

Q. You say you cannot foretell. Can we depend upon your answers?

A. Yes, with advantage.

SECOND DAY (2nd)

Q. Have you days and nights?

A. No.

Q. Have you sleep?

A. No.

Q. Do you take any food?

A. No.

Q. How can you live without food?

A. You forget that we have no flesh.

Q. You say rites have to be performed. What about men who die in War for whom no rites are performed?

A. They go to heaven or hell as they deserve.

Q. What is the effect of Shraddhas ?

A. It purifies us.

Q. Is feeding Brahmins essential in Shraddhas ?

A. Not quite.

Q. What is the most important item ?

A. The summons to us.

Q. What about Tarpanams, etc. ?

A. They are minor items.

Q. What about people other than Hindus whose rites are different ? Have they got any effect ?

A. Yes: they follow their faith.

Q. Can you say anything about the Shraddhams performed at Gaya ?

A. No.

Q. Are there evil spirits ?

A. Yes.

Q. Do they harm humanity ?

A. Yes.

Q. How ?

A. Frightful.

Q. Please explain.

A. They do a lot of harm.

Q. How can we know when we are near an evil spirit ?

A. I cannot tell you.

Q. Why please.

A. I should not say.

Q. What prevents you from saying ?

A. Undertaking.

Q. What is the best way to avoid their evil effects ?

A. You can avoid for your next jenma (birth).

Q. What we want to know is what we should do to prevent their action on us.

A. Good deeds.

Q. Do you mean religious or moral deeds or both ?

A. Religious deeds.

Q. Some women are attacked with "Spirits." Are they all spirits ?

A. Not all.

Q. Why should these spirits affect humanity ?
A. To harm them.
Q. Do the spirits get any benefit thereby ?
A. That is their hobby.
Q. Can you give us our previous jenmas ?
A. Yes. (Some were given)
Q. Can you give us our future births ?
A. No.
Q. Why ?
A. Because your future re-births depend upon your present actions.
Q. Has our past jenmas any influence on our present actions ?
A. No.
Q. Has the past any effect on the present then ?
A. Yes.
Q. In what way and to what extent ?
A. They are responsible for the present.
Q. Has the past action any influence on the present character ?
A. Yes. The past can influence the present and the future.
Q. Can we modify the effect ?
A. You can modify it by your actions.

THIRD DAY (3rd)

Refused to answer.

FOURTH DAY (4th)

Refused to answer.

FIFTH DAY (5th)

Q. Why did you not answer last night ?
A. You asked some questions which I would not answer.
Q. Why ?
A. No reply.
Q. Why did you not answer the day before yesterday ?
A. I was not disposed to.
Q. Why please ?
A. I do not like to be over-worked.
Q. How are we to know when you are over-worked ?
A. Certain questions referring to us and our world strain us a lot.
Q. Why ?
A. We have to consider their *pros* and *cons*.

Q. We want to know about spirits. We have faith. How can we get information unless you help us ?
A. Little by little.
Q. How do you show that you are tired ?
A. I am bound to continue once I have begun.
Q. Does it mean that when you don't write you don't want to write ?
A. Yes.
Q. Who compels you to continue to write ?
A. That is a condition in our exile.
Q. What rest do you require between questions ?
A. That will depend on the questions.
Q. What kind of question can you answer without any strain?
A. Your worldly answers.
Q. After every sitting if asked will you say what rest you require ?
A. Yes.
(Some personal questions after the above)

SIXTH DAY (6th.)

Q. Have you any caste amongst spirits ?
A. No.
Q. Any class ?
A. Various kinds according to deeds.
Q. Please explain ?
A. There are numerous kinds of deeds in your world.
Q. Does a man take his birth in the same nation always ?
A. Not necessarily.
Q. Is he born in the same religion always ?
A. It depends upon (the condition not legible).
Q. Please write after condition ?
A. It is not condition, but inclination of the persons.
Q. Does the same name continue in the spirit world ?
A. No.
Q. Can spirits remember all the past ?
A. No.
Q. Some ?
A. Yes.
Q. Have you got forms for recognising one another ?
A. Yes.

Q. Are angels different from spirits ?
A. They are special kinds of spirits.
Q. Are there living beings in all Planets ?
A. In some.
Q. In which please ?
A. I have no information.
Q. How did you happen to know the first information ?
A. By second-hand knowledge.
Q. Can you not find out from that source ?
A. Later on when I meet it.
Q. Shall we say good night then ?
A. Good night to all.

SEVENTH DAY (7th)

Q. What happens to a man immediately after death ?
A. His spirit leaves his body.
Q. What happens afterwards ?
A. It tries to enter the spirit world.
Q. Then ?
A. It is sent to its proper class.
Q. Then ?
A. The companions accept or reject as it deserves.
Q. What about those who are rejected ?
A. Oh my fate !
Q. How long do those rejected ones continue in your condition ?
A. Depending upon the previous birth.
Q. What about those who are accepted ?
A. They will wait orders.
Q. Whose ?
A. Creator's.
Q. What is the nature of life a spirit has to lead in the exile ?
A. He is bound to the world thus left.
Q. Is it wandering or stationary ?
A. Wandering.
Q. Does it suffer or enjoy ?
A. Suffer.
Q. Is there any difference between spirit and Atma ?
A. No.

Q. Is there any Karma in your world ?
A. No.
Q. You have no body. How do you suffer ?
A. We feel it in us.
Q. How are you emancipated then ?
A. It is dictated before-hand.
Q. After emancipation what happens to you ?
A. We go to our world and await orders.
Q. What will be the nature of orders ?
A. I have no idea now.
Q. Can you get information from your colleagues ?
A. Yes. When I meet a wiser one.
Q. Could you find out to-day and tell us ?
A. No.
Q. When do you hope to meet one ?
A. By chance.
Q. So many spirits go to heaven : do they ever come back ?
A. Some do.
Q. Who are those ?
A. Those who enjoy it for a limited time.
Q. What is the object of being born in this world ?
A. I do not know now.
Q. Do the spirits not in exile enter the planchettes ?
A. No.
Q. Is it only those in exile ?
A. Yes.
Q. Has everybody got a rebirth ?
A. No.
Q. Who are exempted ?
A. Who have completed the cycle.
Q. Will the desire in the last moment in life be fulfilled ?
A. Not always.
Q. What are the conditions ?
A. When the ambition is reasonable.
Q. Any Karma or dana (gift) of this world after death, will it in any way help him to get his ambition ?
A. Yes, in the next birth.

Q. Should the rites be performed by the proper heirs only or by anybody else ?

A. That was my drawback.

Q. Are we to infer that the children born in you should do it ?

A. The proper person must do it, that is all.

Q. Who is the proper person that should do it ?

A. The person who is genuinely interested in the person dead.

Q. What is the object of God taking birth ?

A. To exemplify to humanity.

Q. To exemplify what please ?

A. Pure and chaste life.

Q. Those that have led good lives, but no issues, will they go to heaven without rites ?

A. They must perform the rites and prayers in their life-time.

Q. What about Sannyasins and Yogis ?

A. Their lots are different.

Q. In what way ?

A. They are judged by a different standard.

Q. Will you explain ?

A. They are expected to be already in communion with God.

Q. What happens to them after death ?

A. They go right up to heaven.

Q. Is there rebirth for these people ?

A. Yes, to some.

Q. What happens to the people in this world who don't perform the rites ?

A. If that is their faith, they are sinners.

Q. Can the departed spirit force the people in the world to perform the rites ?

A. Yes, if it be an evil spirit.

Q. A suicide with rites, what about his fate ?

A. An evil and suffering spirit.

Q. Do you know Dr.—who committed suicide ?

A. Thank God : I did not encounter him.

Q. What would have happened if you had met him ?

A. He will poison us by his cruelties.

Q. He was a very good man here ?

A. But he must have been a coward.

Q. In what way ?
A. By his last act.
Q. Did not his good actions help him ?
A. No.
Q. Does it counteract all his previous good actions ?
A. Yes, because his spirit turns wild.
Q. What led him to commit suicide ?
A. I know nothing about such persons.
Q. Do they live separately ?
A. Yes.
Q. Can you ascertain the cause ?
A. No.
Q. What happens to those who die in accident ?
A. Considered as natural death.
Q. What happens to children who die and for whom no rites are usually performed ?
A. Their life is part of the spiritual existence.
Q. Is their birth in this world a part of their punishment ?
A. Punishment in some and reward in others.
Q. Please explain ?
A. Some children are happily born while others are strangled at birth.
Q. Is the punishment to the children or the parent ?
A. Children.
Q. Why should the mother suffer then ?
A. Her Karma.

EIGHTH DAY (8th)

Q. Will a person after death have affection towards his relations in this world ?
A. If the spirit is bound to this world.
Q. Please explain ?
A. It remembers some of its kith and kin.
Q. What is the meaning of the spirit being bound to the world?
A. Hovering round humanity.
Q. What is it that makes the spirit bound to the world ?
A. Unfulfilled but reasonable ambitions.
Q. Please say if those spirits are evil or good ones ?
A. Mostly good ones.

Q. How will they realise their ambition by doing this?

A. They watch similar ambitious persons, and copy it for their next birth.

Q. What does the 'it' stand for?

A. The ambition.

Q. What do you mean by copying the ambition?

A. I mean the fulfilment.

Q. In the order of evolution can an animal become a human being?

A. Yes.

Q. Can a human being become an animal in the next birth?

A. Rarely.

Q. Can you kindly explain when this happens?

A. Heinous and irrational deeds.

Q. Do the spirits like to come back to the world after death to be re-born?

A. Yes, to finish the cycle earlier.

Q. Is the change from your world to this world considered as death?

A. No.

Q. What is it regarded as?

A. Compliance of orders.

Q. Does the spirit after it takes birth in the world like to go back earlier?

A. Our desire is guided by the orders.

Q. Does it mean that you have no choice in the matter?

A. Yes.

Q. When does the spirit forget its spiritual existence?

A. As the child evolves out of the womb.

Q. Does it mean that it remembers its spiritual consciousness in the womb?

A. Yes.

Q. What makes it forget?

A. I don't know.

Q. What is the cause of the commencement of labour pain and when does it commence?

A. As orders take effect thence.

Q. Do you know why the period is fixed as nine months?

A. No.

Q. Does the spirit in the womb communicate with those outside ?

A. No.

Q. Is the life in the womb part of its spiritual existence ?

A. Yes.

Q. Do you mean that each child belongs to a separate class ?

A. Yes.

Q. How do the spirits communicate with each other ?

A. Many ways.

Q. Can you explain to us some of the ways ?

A. I am not expected to say anything about such matters.

Q. Does the child in the womb feel the pains due to the narrowness of the uterus at delivery ?

A. No.

Q. Some of the children won't breathe as soon as they are born. What is it due to ?

A. The fluttering of the spirit.

Q. Kindly explain clearly.

A. The fluttering impedes respiration.

Q. What is the cause of the fluttering ?

A. The prolonged transition.

Q. Why should it be prolonged ?

A. The Karma.

Q. Should we remove the child from a dead woman's womb before the rites ?

A. Yes.

Q. Why please ?

A. To help the departure of the spirit of the dead woman.

Q. The spirit has left the body as soon as she is dead. Then how does this removal help it ?

A. No. The spirit hangs round the spirit of the child.

Q. Is it out of love ?

A. No.

Q. Then why please ?

A. They exchange intelligence.

Q. Please explain ?

A. News of their respective worlds.

Q. In case both the mother and child are dead should we remove the child ?

A. No.

Q. You said already that the spirit in the womb cannot communicate with other spirits and then how does this happen ?

A. It can remember things of the spirit world, and communicate with the spirit of the mother.

Q. What happens if the child and mother are cremated together ? Who suffers ?

A. The mother spirit.

Q. How does it affect her life ?

A. Delay to reach its destination.

NINTH DAY (9th)

Q. Is murder considered as a natural death ?

A. Yes.

Q. How many sheaths has the spirit and how many are lost by death ?

A. We are not expected to know the number of sheaths remaining.

Q. What will good spirits do if no rites are performed to them ?

A. They suffer patiently like me.

Q. How does the planchette get mechanical movement ?

A. We are responsible for it.

Q. Is contact of persons necessary for it ?

A. Yes.

Q. How does the human element help the working ?

A. Facilitates our communion with the spirits actually in the world.

Q. Cannot people by will-power and faith only without actual contact make you write ?

A. Yes: very, very few can.

Q. Why do you want a literate person to touch the Planchette ?

A. For us to write intelligibly to you.

Q. Is a planchette the only means of communicating with the human world ?

A. That is so at present.

Q. Is it so for the whole world ?

A. Yes.

Q. Were there other methods before ?

A. Yes.

Q. Can you say what those are ?

A. Direct imperfect communion by some.

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Q. What then do you attribute ?
A. Something like what your holy Sannyasins do.
Q. Do you mean the Samadhi ?
A. Yes, but with none of its strain.
Q. What is the difference between our concept and yours ?
A. The conception that you now have is enough. Please don't pry into our concepts.
Q. We have various conceptions, which is the correct one ?
A. The various conceptions you say you have will all merge into one automatically.
Q. What happens to the mind during sleep ?
A. The spirit is freed within the body.
Q. Do spirits appear as human being in forms ?
A. They do not take any form. But you ascribe some form.
Q. How many sheaths are lost by death ?
A. At least two.
Q. What are they please ?
A. I am sorry, I do not know.
Q. What happens to intelligence during sleep ?
A. The intelligence is temporarily deadened.
Q. Where does it go ?
A. It is stationary and cannot have communication with the nervous system.
Q. During sleep what does the soul do after getting free within the body ?
A. It has no function.
Q. What becomes of the mind in Samadhi ?
A. The mind is consigned to oblivion.
Q. What is the effect of this function of the soul on (*a*) body and (*b*) mind ?
A. (*a*) It gradually etherialises the body: (*b*) the mind is evidently blended with the spirit.
Q. Oblivious of what ?
A. Of its ordinary functions.
Q. What is Maya ?
A. It is literally delusion.
Q. What is delusion ?
A. It is a false sensation of God.

Q. Please explain ?

A. It is as it were a cloak thrown over humanity that they might pierce through to get the real vision of His doings. (might means have to)

Q. Are there masters of wisdom in the Himalayas ?

A. There are.

Q. Name some, please ?

A. How I wish I could boast of their acquaintance !

Q. Have you heard of Master M ?

A. No, sorry.

Q. What is meant by, in communion with God ?

A. The soul realising God in his abstract state.

Q. Is it the soul merging into God ?

A. It is merging into godly thoughts and not God himself.

Q. Please give us some idea of God ?

A. Foolish.

Q. In deep sleep the soul will be free in body without function. In samadhi the soul will be free in body but functioning into godly thoughts. What is it that (*a*) keeps the soul without function in one case and (*b*) forces it into function in the other ?

A. (*a*) The release from all material ties and (*b*) the Divine attractive force.

Q. Please give us some idea of Astral planes ?

A. Astral plane is higher than what I now occupy.

Q. What is the plane you are now occupying ?

A. The lower plane of the same class.

Q. Can you see our Auras ?

A. Yes.

Q. Please tell us the colour of our Auras ?

A. Why should you compliment yourself with the knowledge of your bright colours ?

Q. Is the idea given in Leadbeater's book correct ?

A. Yes.

Q. Can one's karma be discharged more in the Astral plane than in the physical ?

A. Yes, at a more rapid rate.

Q. Have you got a knowledge of the fourth dimension ?
A. No.
Q. Can you know the whole world simultaneously ?
A. You know, I can't.
Q. Are lower astral planes Narakas ?
A. Not all.
Q. What sub-plane corresponds to Narakas ?
A. The first only.
Q. Do you know Dr. Kuppuswamy Pillai ?
A. Why ?
Q. We want to know where he is ?
A. You have been already told.
Q. Can you see thought forms ?
A. I can't even think properly at times.
Q. What sub-astral plane are you in ?
A. Luckily in the third.
Q. (By B. K. Iyengar) Am I proceeding on the right lines ?
A. I cannot but yield to you for permeation of knowledge and hence my opinion is unwarranted.
Q. In your world can you see anything through and through ?
A. That begins from ours. The third plane spirits cannot all see through and through.
Q. Do not invisible helpers help you ?
A. That is our belief and aim.
Q. Karma works out rapidly in the spirit world. What portion remains to be worked out in the next birth and on what does it depend ?
A. The accumulation in previous births and the probable number remaining over to finish the cycle.
Q. Are there objects other than spirits in your world ?
A. Mystery, please.
Q. Is not discharging Karma itself doing Karma ?
A. How can discharge of water from a reservoir be equivalent to filling the same ?
Q. How is the discharging of Karma to be differentiated from the doing of Karma in this world ?
A. The discharge of Karma generally happens before attaining teens.

Q. How was it that Mr……who was a Sadhu in the last birth lived so long in the spirit world ?

A. As a sadhu there are greater chances of storing Karma to be discharged.

Q. Did you meet the Challakere Sastri ?

A. Yes.

Q. When will he manifest himself ?

A. Five years hence.

Q. How ?

A. He may with none of his original identities.

Q. He will be a child then. How will he come ?

A. Children I told you have a semi-spiritual exsistence. So the Guru can well manifest himself. It is only a possibility and not a sure occurrence.

Q. What advice did he give ?

A. Meanwhile he hoped that he would be honoured by you.

Q. Please explain ?

A. That you would keep up to his teaching.

Q. Did he say anything else ?

A. He conveyed his blessings to his beloved pupils and to the rest of humanity with whom I have the honour to communicate.

Q. I am reading a book now. Is it enough to keep up to his teachings ?

A. A bit more, I would suggest.

Q. What is that, please ?

A. Think of that great soul for a minute or two every morning.

Q. After teens how to distinguish between doing and discharging of Karma ?

A. All actions and sufferings not being the effect of one's own deeds in the present are the effects of Karma.

Q. Is labour pains discharging Karma by females ?

A. Yes, but the result if successful will help her to perform Karma in this world.

Q. After receiving orders the spirit goes to the plant and is eaten up by the father and becomes the human embryo. Is this correct ?

A. Yes.

Q. Interval ?
A. Three and a half months.
Q. Will the order be always for re-birth ?
A. No.
Q. What other nature, please ?
A. Call to higher planes.
Q. Religious ceremonies, as ordained, have they any effect on life and the future ?
A. Why doubt it ?
Q. Will late performance have any value ?
A. Better late than never.
Q. Can muhurtams (time of birth or ascendant) affect the future life of the boy or the couple ?
A. Yes.
Q. To what extent ?
A. Not very much.
Q. Is marriage a social custom or spiritual union ?
A. Do you call it a custom ?
Q. Is it a spiritual union ?
A. Spiritual union develops later.
Q. When ?
A. Just after wed-lock.
Q. Are marriages pre-ordained or within human selection ?
A. The former.
Q. Is re-marriage consistent with this theory ?
A. Yes, if it is not begamy.
Q. What about widows ?
A. I cannot say in favour of widow re-marriage.
Q. Is inter-caste marriage permissible ?
A. No.
Q. Reason ?
A. Religious, social and physical.

(Question by —)

Q. Can I become a disciple ?
A. Yes.
Q. How to become a disciple ?
A. You should forget your physical self.

Q. Will I become one ?

A. Not in this environment.

Q. What procedure do you recommend ?

A. The spirit of renunciation.

Q. Is my Karma favourable for this ?

A. You should do your present duty.

Q. What is forgetfulness and what is recollection in spiritual language ?

A. Forgetfulness is a temporary cessation of the combined function of the mind and soul. Memory of wordly things is retained by a combined function of body while all other items including those connected with evolution become a part of the spirit.

Q. Is there forgetfulness in spirits ?

A. Yes, there is.

Q. What causes contribute to these conditions ?

A. Worldly things are forgotten because of metaphysical reasons, while others are entirely spiritual.

Q. Give some ?

A. 1. Whenever the seat of action of the mind gets disturbed by unbalanced thoughts and actions then comes forgetfulness. The seat of action of mind is the nervous centre.

2. If there is failure of body elements to be in keeping with the rate of working of the spirit then comes forgetfulness.

3. Forgetfulness as a disease is mostly due to karmaic effects.

Q. Some more, please ?

A. I am afraid I can't explain in proper terms the rest.

Q. Under what head does forgetfulness under fright come ?

A. Under the second.

Q. What is the cause for spiritual forgetfulness ?

A. It depends on the number of items eliminated from the cycle. As you go higher your spirits get more and more retentive power.

Q. What about prodigies ? Are they highly evolved souls ?

A. They are developed in that direction.

Q. Why are the Masters in the Himalayas ?

A. There in seclusion their faculties attain a state of perfection and thence they watch the less developed.

Q. Can a soul get higher knowledge in dreams ?

A. Not for all. Those developed in the direction of differentiation of the mind and the soul and who can feel the functions of the two separately within themselves can realise that.

Q. Why is the serpent an emblem in all religious societies ?

A. (i) It is worshipped universally.
(ii) It has a kingly significance-stage in the process of evolution.

Q. At what stage in Yoga does one smell sweet perfumes ?

A. When the spirit is almost completely free from the body, it smells the ambrosial fragrance as they call it.

Q. What is the effect of pilgrimage ?

A. It is essentially psychological.

Q. Please explain psychological ?

A. I dare say there is an element of divinity which acts in conjunction with the mind or minds of the persons concerned.

Q. Is it due to the sanctity of the place ?

A. That essentially lends to the Divine element.

Q. How does the Divinity act ?

A. I can't say.

Q. Has it any magnetic action ?

A. No, but something sublime and hence un-understandable.

Q. Do you mean to say all sublime things are un-understandable ?

A. Which sublime things can you, human beings, understand ?

Q. Please give examples of sublime things ?

A. (i) The spirit of a man transcending worldly limitations.
(ii) Why, the very metabolism in the animal kingdom.

Q Explain metabolism ?

A. The constructive growth and destructive process in any animal system.

Q. Which planets are inhabited ?

A. Mercury and Jupiter.

Q. Is Moon inhabited ?

A. No.

Q. Is Mars inhabited ?

A. All delusion, not inhabited.

Q. What is your opinion of Theosophy ?

A. It is quite congenial to the realisation of the goal of humanity.

Q. Which is the goal referred to ?

A. The state of rest.

Q. What was Mrs. Besant's last birth ?

A. Oh ! a Hindu Yogi.

Q. Mahatama Gandhi's birth ?

A. A Sadhu.

Q. What is Electricity ?

A. It is a spirit force.

Q. What is spirit force ?

A. It is a Divine manifestation with an intelligent being behind it.

Q. Are we right in using it ?

A. Any Divine force is meant for the benefit of the universe.

Q. Is the wave theory correct ?

A. Yes.

Q. In what are the waves formed ?

A. In the Ether.

Q. What is Ether ?

A. Ether is a subtler form of substance than physical matter and it cannot be perceived by the physical eye.

Q. Can you see it ?

A. It is the substance of our bodies.

Q. Can you pass through a solid matter ?

A. We can easily do it.

Q. What is there in the centre of the earth ?

A. It is all matter inside the centre. Solid, liquid and gaseous.

Q. Is liquid a molten matter ?

A. Molten matter due to heat.

Q. What is the solid matter ?

A. It is an extinct metal called Icalcum. A metal extinct on the surface of the earth.

Q. When was it on the surface before ?

A. During the time of Atlantis.

Q. How far below the surface is the trace available now ?

A. Far far below the centre of the earth.

Q. What are its properties ? Give the nearest metal in the surface similar to it.

A. It is similar to iron in its property of magnetic attraction.

Q. Is it more or less magnetic than iron ?

A. Many more times magnetic than iron. It can attract the Divine force from the Logos.

Q. What is the logos, please ?

A. The Divine word meaning, " Brahman ".

Q. What is gravitation ?

A. Gravitation is nothing but universal love.

Q. Things falling to the earth, what is it due to ?

A. Universal love is the cause of every attraction. It is only due to the presence of Icalcum.

Q. Wood-spirits, water-spirits, etc. what can you say about them ?

A. They exist. They evolve in a different line of evolution.

Q. Your life is enviable, is it not so ? You must be more happy.

A. The life higher than the astral plane is decidedly happier. In the Bhuddic level it is all light travelling onward. Don't envy us. For yours also will be the same happiness when you raise your consciousness to the Bhuddic level.

Q. Is it possible in this life ?

A. In this very life.

Q. Do the spirits retain their earthly form, and if so, for how long ?

A. It is in your book.

Q. I do not remember. Please say where ?

A. I remember to have said about it in connection with the effects of mourning of the persons for the dead.

Q. Your answer is not definite. Have they got form ?

A. It is easy for a spirit to take a form and re-appear if it is in the process of transition.

Q. How long does the transition take ?

A. As per knots in the cycle.

Q. Please explain knots ?

A. They denote the stages of development in the evolutionary cycle.

Q. Do you know Dr. Arabindo Ghose ?

A. I aspire to know him.

Q. Did you meet Mr. C. R. Das's spirit ?

A. Poor thing ; yes.

Q. Why ? What is the matter please ?

A. It is set with conflicting desires of ascending the ladder which it richly deserves or of coming back in its pristine glory to complete the unfulfilled task of serving and thereby liberating its fettered countrymen. God: What magnanimity!

Q. Has it not left the world yet ?

A. Not yet. How can it, when so many are mourning in this world ?

Q. What is the spirit doing, and what does mourning mean ?

A. It is essentially conflicting and mourning means be wailing and nothing more.

Q. Is the mourning interfering with his ascension to a higher plane ? Have we got to stop it and will it help the spirit ?

A. It does interfere, but you can't help it.

Q. Does it mean that we can't help the spirit by our stopping mourning or we can't help mourning his loss ?

A. Both.

Q. Which force is greater, ascending the ladder or coming back ?

A. Of course, the Karmaic force.

Q. Can you say what is the effect of the Karmaic force in his case ?

A. Eternal bliss.

Q. According to Hindu Śāstras it is said that deluge will come destroying everything. If so, when will it come ? And is it not against all Scientific Laws ?

A. Damn Science: in the teeth of Divine Laws.

Q. But when is deluge coming ?

A. The deluge is only a transformation of available energy into unavailable energy.

Q. Not clear. Please explain ?

A. I mean there will not be an extinction of energy as apprehended and understood by the so-called scientists.

Q. But when will deluge come ?

A. Not known.

Q. Some calculation is made in Premananda's book. Is it correct ?

A. I am no authority.

Q. Will the world be different after the deluge ?

A. I wish I had known more about this.

Q. Can you reveal to us more about our own spirits ?

A. Mystery, please. Excuse me. I can't reveal in all cases facts which would impede or accelerate the progress of the souls of many.

Q. Thank you, Good bye ?

A. Good Bye, Sirs.

Q. Is artificial birth-control permissible ?

A. Inhuman, irrational and unnatural.

Q. Is birth-control by voluntary restraint permissible ? This idea is upheld by Mahatma Gandhi and Tagore.

A. The idea as propounded is commendable but those who practise it are obeying only the dictates of Karma.

Q. If everybody controlled birth, how is the world to get on ?

A. Don't think of an imaginary and humanly impossible state of affairs.

Q. Why do you say the idea is commendable ?

A. Because it is connected with the soul.

Q. Please explain ?

A. It is not your flesh that is the cause of restraint but yourself.

Q. Merely because it is connected with the soul, why do you say it is commendable ?

A. That is a case of soul triumphing over flesh.

Q. Please define religion ?

A. Absolute faith in God as a vital force expressing in the higher faculties of men and recognition of His manifestation in different entities will, according to my humble self, constitute religion.

Q. Is there no religion for an Atheist ?

A. No.

Q. People who serve humanity but don't believe in God. Have they no religion ?

A. Well Sir, the very idea of humanitarian service is a recognition of His manifestations in different entities and the self-styled Atheist is the right sort of religionist according to my view given above.

Q. Were there Avatars and why?

A. Avatars there were and there will be. He chose to come down and demonstrate to us how it is possible to aspire and attain higher ideals even within our limitations.

Q. God is great. So His example will not inspire us. If a rich man gives money it will not be so inspiring as a poor man doing it ever so little?

A. If the rich man gives away a paltry sum it won't inspire you or me, but the fallacy lies in the third person introduced in your simile. Will it not be more inspiring to the poor man if the former reduces himself to poverty and then sets the example in spite of the poverty?

Q. Is Krishna of Brindabana different from Krishna of Mahābhārata?

A. There are two schools of thought, but I believe only in one Krishna, my reason being that both were at different periods.

Q. Please explain?

A. I meant to say that while Brindabana represents frivolities of men, Mahābhārata represents the sanctity of man and in this light I view it.

Q. Do you call Brindabana leela a frivolity?

A. Yes, with apology to the Avatar, I must say that the doings as handed over to us do not look very complimentary and you will agree with me if I quote Dayanand as my authority. It is here that both the Arya Samajists and the Brahmos agree but differ from the scrupulously orthodox Hindu.

Q. Has the Brindabana leela any symbolic meaning?

A. I agree that it has a symbolic meaning of its own, but is it not coated with a tinge of frivolity through which an imperfect mind cannot see? It is symbolical of the aesthetic sense of men but we—you (E. E.) excepted cannot probe into it.

Q. How long does a spirit stay in the spirit world before re-birth?

A. I should think that great souls linger as per their desires, but usually it is guided by the Karma and the period may be anything from three years to one thousand two hundred years or more.

Q. Is the germ theory about life correct?

A. It is only a bit of the greater theory.

Q. What is the greater theory?
A. The one I have been trying to propound, Karmaic, of course.
Q. Please mention the previous birth of Madhvacārya?
A. I am not aware of Aveṣa Avatars and their sequences.
Q. What about the three religious schools of thought, Dvaita, Advaita and Viśiṣṭādvaita?
A. The different philosophers have agreed on vital points and they differ not in the interpretations of His doings, but only the extent to which the Divine doctrines as manifested to us should be considered capable of adoption seems to have been differently viewed. To me the Advaita School seems to be all-embracing and does not admit of narrow interpretations, characteristic of the other two.
Q. Please give a general idea of the systems of philosophy?
A. It means volumes. Books will tell you better as I am acquainted only with the Advaita doctrines.
Q. Which temple is best in South India?
A. I am partial to Conjeevaram. Tirupati is next best. In Mysore, Srirangapatam is better than Chamundi.
Q. What about North India temples, such as Benares, etc.?
A. It is true that they are very ancient and well organised but of late I am frequenting South India temples.

(*To be concluded*).

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NYĀYA BHĀSKARA OF ANANTĀRYA*

TRANSLATED BY M. B. NARASIMHA IYENGAR, M.Sc.

It should not be argued as follows[19]:—Sometimes there is the cognition of non-duality, sometimes there is the cognition of duality. On the other hand, both of them, however, do not happen simultaneously; because they are hostile to each other like thick darkness and much light. From this statement given in the *vivarana*, the cognition of the pot does not happen at the time of the indeterminate cognition. This is not so; because yet at the time (of that indeterminate cognition), there is the cognition produced by the testing passage, beginning with 'Truth etc.' Therefore having in view this cognition, there arises the fallacy of *āsrayāsiddhi* [*i.e.* the want of the substratum].

It should not be argued as follows:—The meaning of the qualifying clause may be taken to be this, that through the relation of being the immediately subsequent, there is the knowledge which is other than what is characterised by the *Mahāvākya* and through the relation of the thing contained, it (*i.e.* non-sublation) is other than what is characterised by that knowledge. This may be taken to be the meaning of the above-named qualifying clause. Accordingly the knowledge produced by the testing passage is existent at the time of the cognition produced by the *Mahāvākya* and being one of the relation of being the immediately subsequent, it is characterised by the *Mahāvākya*. Therefore there is the exclusion (of the fallacy of *āsrayāsiddhi*) as there is the absence of any other relationships.

This is not so; because even this illusion which exists immediately before (the knowledge of the *Brahman*) is sublated by the knowledge of the *Brahman*, which has the form of the indivisible whole. Therefore the fallacy of redundancy arises. Because also that (knowledge), through the relation of the thing contained as stated above, is other than what is characterised by the

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* Continued from Vol. XXXII, No. 4, page 374.

19. Ibid page 257.

knowledge that is distinct from what is existent at the time, which is immediately subsequent to the *Mahāvākya*.

It has, however, been stated as follows:—The qualification of the *pakṣa* (*i.e.* the *probandum*) may be other than what is characterised by the destruction, which may happen through the relation of the ignorance that forms the object of the destruction produced by itself. Therefore there is the negation of the illusion. Such an illusion is due to ignorance, which is the object of destruction, that is produced by the destruction of the root-ignorance. This ignorance, which forms the material cause of such an illusion, does not relate to the same thing as the *vṛthi*, which has the form of the indivisible whole, and therefore it is capable of being destroyed. The distinction between the *jiva* and the Lord is without beginning or end and like them it is proper to hold that that illusion is capable of being destroyed through the destruction of the root-ignorance.

It is not right to say so. Even thus in regard to the ignorance, which is the material cause of such an illusion, the fallacy of redundancy cannot be avoided.

It must not be stated as follows:—As such an ignorance is unreal, it cannot be established in the school of dualists. Therefore there is no chance for the fallacy of redundancy to arise there. Or what is meant is something other than what is characterised by destruction either through the relation of being the object of destruction produced by itself or through the relation of being due to ignorance, which is the object of destruction produced by itself. Therefore the above mentioned fallacy can be avoided.

Because that would lead to beginningless things, like the distinction between the *jīva* and the *Brahman* being outside the subject. Because although ignorance, being the object of destruction produced by itself, brings about either the relation of ignorance, it leads to the ignorance being outside the *probandum*. The cognition is also of the antecedent and subsequent relation (of ignorance). Ignorance, through the relation mentioned above, is characterised by the subsequent negation of knowledge and it is not therefore other than that (knowledge).

It should not be argued thus:—There is no such fallacy if the following clause is introduced, "Like the product corresponding to the cause that is associated with itself, through the relation characterised by the object of destruction, it is other than what is characterised by destruction". As knowledge is destroyed, it cannot be the cause of the destruction of the perceptible. To be characterised by the object of destruction results from the relation either being the abode of it (*i.e.* the cognition) or being due to ignorance existing in its own abode (*i.e.* of knowledge).

Because even thus in regard to the illusion above mentioned, the fallacy of redundancy is difficult to avoid. Because also according to your view the destruction of ignorance through knowledge and through the destruction of such ignorance, the destruction of other perceptible things is not accepted; for were it so, there would be nothing to destroy these two, namely, that destruction of ignorance which is produced by the knowledge of truth and that destruction of other perceptible things which are produced by such destruction (of ignorance). It will lead to their remaining even in salvation (or *Mokṣa*). An dthrough the Scriptural passage, namely 'the wise are free from name and form' will be contradicted. If no destruction in general is accepted, the fallacy of *āsrayāsiddhi* (*i.e.* want of substratum) will arise. This is clearly explained in the commentary on the *Advaita-Siddhi* and also in the commentary on the *Bindu*.

In this manner it is also improper to insert the expression, 'Being possessed of the identity of *sat*, in order to avoid the fallacy of contradiction (*i.e.* with regard to what is not existent like the horns of the hare)' because there can be no contradiction with regard to the non-existent, according to those who do not accept the *asatkhyāti* [20] (*i.e.* cognizibility of what is not existent). There is that which destroys ignorance, which produces the cognition whose subject is the *pakṣa* and whose attributes are the probandum. With whatever objects having whatever forms

20. ***Asatkhyāti***. The *Mādhyamika* section of the Buddhists have accepted this. Suppose there is the erroneous perception, namely, 'This is silver' when a person sees a shell. This apprehension of silver in the shell is called *asatkhyāti*.

this (destroyer) is associated, those objects form the characteristic of contradiction ; because according to your (the Advaitic) school the ignorance relating to what is non-existent is not accepted and therefore the knowledge relating to that (which is not existent) is incapable of destroying the ignorance.

It should not be argued as follows :—That which obstructs the inference, relating to the subject as the substance and the probandum as the attribute, is concomitant with what is associated with having a form and, being associated with that form, is taken to be the sublator of it (*i.e.* the inference). Therefore contradiction takes place in relation to even what is non-existent as regards the substratum of the negation of the probandum.

Because according to your (the Advaitic) school, mere negation is always present and therefore it is beside the question here. Therefore it is incapable of producing effects. That, which obstructs the inference, cannot possibly be the object of the negation, that is the cause; and that, which is the destroyer of the ignorance, that produces it, is a matter of necessity.

It cannot be argued thus:[21]—According to the view which holds that the negation, which brings about unreality, is absolutely real, even if such negation be always present, the negation of the practical reality is not so. Therefore it is not beside the question here, and so it is capable of producing effects. If the negation of the practical reality is capable of bringing about unreality, it is one of the several attributes well-known in the world and it is therefore accepted that it has the relation characteristic of the cause. Therefore it is not beside the question. Hence it is possible to introduce into the body of the fallacy of contradiction, the clause, 'That which obstructs inference here is the object of negation which is itself the cause.'

For were it so, as in the case of the inference, 'The mountain is fiery, because it has smoke etc.' the mountain which possesses the negation of the illusory fire, will have to get into the condition of being sublated ; because the cognition of it (*i.e.* the mountain) is included in the obstruction that is stated above.

21. *Advaitasiddhi*. Published by the Nirnayasagara Press of Bombay along with *Laghucandrika*, page 23.

Even if the clause relating to the destruction of the ignorance, which produces that (obstruction) is introduced, it is not beside the point here; because what is illusory is not the object of ignorance.

That, which is the characteristic of the obstruction to inference, and whose cognizability is associated with having a form, possesses a form of the same kind, having the same degree of reality. This is what is meant here. Therefore, in regard to the exclusion of the mountain, which is possessed of the negation of the illusory fire, it is certainly improper to speak of what is non-existent in what is the negation of the *probandum*, for in the case of non-existence, there is no negation of existence in the view of any (person).

By the above reasoning the contradiction in relation to the *Brahman* is also set aside; because if the negation of unreality is taken to be a practical (reality), then the negation has not the reality of the same degree as the *Brahman*; because also if the pure *Brahman* is not the object of knowledge, then it is impossible to give a definition of contradiction.

Let it be granted that there is contradiction somehow or other. Then also the clause namely, 'the identity with the *Sat*' is useless always; because that contradiction is guarded against by the clause, 'all things other than consciousness, which possess distinction from consciousness, having the same degree of reality as themselves.' Because the identity of the *Sat* as admitted by you is the same as identity with the *Brahman*. This is not accepted by those who uphold that the world is real etc. Therefore to put in such a qualifying clause gives rise to doubtful inclusiveness.

Through the introduction into the characteristic of the subject or of the expression, 'the identity with the *Sat*', which is the same as the exclusion of that which possesses cognizability, the illusion, which possesses identity with what possesses cognizability, is excluded. Hence the qualifying clause, beginning with 'other than the knowledge of the *Brahman* etc.' becomes useless.

According to you the possession of the identity of the *Sat*, with '*silverness*', '*potness*' *and* '*clothness*', is of three kinds; namely, (1) existence in illusion only, (2) existence in practical realities only and (3) those which exist in both (the illusions and the practical

realities). Thus introducing the clause, namely, 'having that identity with the *Sat*, which is common to both' gives rise to the fallacy of *Siddha-sādhana* [*i.e.* proving the proved] with regard to what is illusory. [Hence it is necessary] to put in another qualifying clause to guard against that fallacy. This is also sublated by the argument derived from the maxim [22], beginning with 'indeed it is better not to touch the dirt and then wash it [rather than wash it after getting into touch with it].' Again if the identity with the *Sat*, as being that identity with the *Sat* that is common to both, is taken to bring about the characteristic of the *probandum*, the illusion of that which is non-existent does not take place; because there is the erroneous cognition in relation to the horns of the hare thus:—'that the horns of the hare are *sat* (or real) and hence there is that identity with the *sat* which is cognizable even in relation to the horns of the hare.'

It has been here argued thus: [23]—There is no identity with the *Sat* as cognised in relation to the horns of the hare etc. There is the general rule that nescience which evolves into the substratum also evolves as the identity with the *Sat*, as existent within itself. Therefore, nescience does not undergo any change as anything non-existent. Nescience cannot probably change into the identity with the *Sat* which resides in non-existence. Nescience, that changes into the form of the shell-silver, does undergo changes, such as the identity with the *Sat*, which exists therein. Therefore the general rule above given has no exceptions.

This is not so. According to the above mentioned general rule in regard to the identity, which is dependent on the *Sat*, although it is non-existent in what is non-existent, there is nothing wrong in that identity, whose container is the *Sat* and whose contained is the non-existent, being common to non-existence. There is no nescience, which undergoes changes in the form of the *Sat*. Such an identity is not the effect of any nescience, that is evolved out of the container.

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22. The maxim of washing off the dirt: Just as it is more advisable for one to avoid getting into dirt than to get into it and then wash it off, it is more advisable for one to avoid getting into danger than to expose one-self to it and then to try to get off somehow or other.

23. *Advaitasiddhi. Op. cit.* Page 34.

It has been stated by the disputant as follows :—Though the identity of having the *Sat* for its substratum as stated above be common to the *asat*, it is nothing wrong ; because the identity of having the *Sat* as the thing contained is included in the characteristic of the subject.

This view is also not correct. Suppose through the relation of the substratum, the relation of the identity of having the *Sat* as the thing contained is included in the characteristic of the subject. There, for this reason also, is the avoidance of the subject in relation to the *Brahman*. Therefore, the qualifying clause, 'Being all things other than consciousness' will become useless; because in that (qualification), there is no substratum possessing the identity with itself as the thing contained. Because also, the introduction of such an identity, through the relation of either being the container or the contained, in order to make the contradiction accrue in respect of the *Brahman* is accepted. Even then it is sublated by the argument derived from the sentence, 'It is far better not to get into touch with dirt, than to wash it after touching it'. Because, also, the introduction of the clause, 'the identity of having the *Sat* as the thing contained leads to the logical fallacy of *Āsrayā-siddhi* (*i.e.* the want of substratum). Because, also, just as the silver is superimposed on the thing denoted by the word 'this' so also all things perceptible are superimposed on the *Brahman*. Therefore, with the things denoted by the word, 'this' the identity of having the silver as the thing contained is produced. Similarly there is the production of the identity of the *Brahman* having all perceptible things as the thing contained. Hence in the case of all perceptible things like the pot, there is no superimposition of the *Brahman* whose nature is the *Sat* ; for there is no authority for accepting the relation of identity having the *Sat* as the thing contained.

It has been stated by the disputant as follows :—In order to maintain the mutual distinctions between the two cognitions, namely, 'This is silver' and, 'Silver is this,' the knowledge of the identity of the silver with the thing denoted by the word 'this' as given in the first cognition has to be accepted and the knowledge of the identity of the thing denoted by the word, 'this'

with silver as given in the second cognition has also to be accepted. Similarly in the case of the two cognitions, namely, 'The pot is the *sat*' and 'The *sat* is the pot', there is the identity of the pot with the *sat*. So also the identity of the *sat* with the pot is also established.

This is not right. Because the *Naiyāyikas* hold that what is brought forward to the mind by previous experience is cognised as an attribute. By them although the first type of cognition, (namely 'this is silver') is accepted, the second type of cognition, (namely 'silver is this') is not accepted. Therefore, such a kind of cognition is not based upon (truth or authority). Even if it be true, as the distinctions between cognitions are maintained through their distinctions relating to their cognizability, it is improper to assume for that purpose that the objects are distinct. Otherwise in order to maintain the distinction between the two cognitions, namely, 'The earth is possessed of the pot' and 'The pot and the earth and the conjunction between them,' their cognizabilities are assumed to be distinct from each other. Even then it will lead to the assumption that the objects are distinct.

It should not be argued here as follows:—In the cognition characterised as having conjunction as its relation, the conjunction manifests itself in its own nature and not as conjunction in general; because, also, in regard to things which are limited (by space and time), through the manner of conjunction, their manifestation as they are in their own nature is accepted. And in the case of the collective cognition mentioned above the conjunction manifests itself more through its relationship of conjunction in general. Therefore, through the manifestation and non-manifestation of conjunction in general, which is known as an extra category, there is the distinction between (those conjunctions).

Because, even thus also between the two conjunctions 'The earth is possessed of the pot' and 'The pot, the earth and the conjunction' this distinction is not maintainable.

It has, however, been stated by the disputant as follows:—If, through the distinction relating to cognizability, the distinction among cognitions is sought to be proved, then that will lead to the disappearance of all external objects and this will lead to the

theory that the cognitions are possessed of forms. In fact, in order to prove mutual distinctions among the cognitions such as, 'This is pot' and 'This is cloth', the object of those cognitions, (namely, pots, cloths etc.) that are of a similar nature are mutually distinct. Accordingly this has been indicated by *Udayanacārya*[24] in the following passage, "अर्थनैव विशेषोहि निराकारतया धियाम्" Though the objects (like pot etc.) are entirely distinct from consciousness, the particulars of cognition are not distinct. Because, cognitions are devoid of forms (like pots which possess cognizability). Because, they are devoid of the forms (of pots etc.) which are the attributes of cognition and which stand in the position of cognizability. Accordingly the pots etc. stand to the cognitions in the relation of cognizability. They form the attributes of consciousness and are stated by the *Baūddhas* to be distinct and non-distinct from consciousness. This is not so. It has to be accepted that the objects that are entirely distinct from consciousness bring about distinctions among cognitions. Thus in order to maintain the distinction between the two cognitions, namely, 'This is silver' and 'Silver is this', there are two identities having silver as the thing contained and also having what is denoted by the word, 'this' as the thing contained. Similarly, in the case under reference also, in order to maintain the distinction between the two cognitions, namely, 'The pot is the *sat*' and 'The *sat* is the pot' the two identities are necessary.

It is not right to say so. Because, even though, through the distinction relating to coguizability, there be distinction between cognitions, the distinction relating to cognizability is dependent upon the distinction relating to external objects. Therefore, there is no room for the disappearance of external objects. Because also the assumption, that cognizability is self-distinguishing, will bring about the acceptance of the opinion of the Buddhists. Because the assumption of cognizability, which is distinguished from objects has not that character. Otherwise it will be difficult for you also not to accept the opinion of the Buddhists. Because, you have accepted the cognizability, which is the relation between the cognition and its object and that because also, in your demonstrated

24. Ibid. page 63.

conclusion, you have accepted that the identity with consciousness is both to be distinct and non-distinct from consciousness. Although the distinction from consciousness is not directly dependent upon distinctions relating to objects, it is indirectly dependent thereon. Thus the meaning of the stanza beginning with, 'अर्थेनैव' becomes appropriate; because the meaning of the expression : 'निराकारतया' is that it is devoid of that cognizability which is distinguished.

It should not be argued here thus :—Through the distinction relating to the objects, there is the distinction relating to cognizability. Through the (latter) distinction arises the distinction relating to consciousness. In comparison with the assumption of the series (stated here) it is proper to assume that the distinction relating to consciousness proceeds directly from the distinction relating to the objects themselves.

Because in some places the distinction relating to consciousness does not arise from the distinction relating to the objects, as in the case of the cognition characterised by collective cognition, namely, 'The earth is in conjunction with the pot' and 'The pot, the earth, and the conjunction'. Because, in those cases in regard to all the kinds of cognizability, it is assumed that there are subjects, attributes etc. which are indivisible. Then the distinction relating to consciousness is proved through the distinction relating to cognizability. Because, there also the assumption of distinct objects leads to the assumption of endless number of objects through the distinction relating to cognition characterised by collective cognition relating to many objects, like pot and cloth etc. Because, in comparison with that, it is simpler to assume that the subjects, attributes etc. are all indivisible. Thus according to the rule, 'The attributes in here in the subject' there results the knowledge that it is possessed of the pot, which is associated with the particular moment. From this (knowledge), the distinction of that knowledge which relates to the pot that is associated with the particular moment and which apprehends the complex characterisation by the attributes results appropriately. Because, in regard to the cognizability (that relates to the pot) at a particular moment and which relates to the knowledge of the complex characterisation by the attributes, it is assumed

that it is of an indivisible attribute, which is of the nature of the characteristic quality. Because it is not so assumed in relation to the cognizability, which is associated with the particular moment and which relates to the knowledge, under the rule, 'The attributes in here in the subject'. Thus also, where it is said that, 'The two are in one' from the knowledge that apprehends the complex characterisation of the two attributes 'that moment' and 'potness,' the distinction of the knowledge, which apprehends the complex characterisation by the attributes of 'that moment' in relation to what is associated with 'potness' is sought to be maintained. Here in regard to the first cognition, the subject corresponding to the attributive character resident in both (the attributes) is indivisible (or is an entire whole). According to the second cognition, the subject corresponding to the attribute of the moment is characterised by 'potness'.

It has been stated as follows:—In regard to the cognition, which apprehends the complex characterisation by the attributes, the object is that which is characterised by the (attributes). In regard to the cognition that is produced according to the rule that the attributes in here in the subject, that which is devoid of attributes is the object. Therefore, the distinction (between these two cognitions) is due to the distinction relating to the objects. Because there is distinction between that which is characterised by attributes and that which is devoid of attributes.

This is not so. What is characterised by attributes is distinct from those attributes. This will lead to the acceptance of the Buddhist doctrine. Because all those objects that are distinguished by each particular moment are distinct from each other. It should not be argued that it is not wrong; because that which is devoid of attributes is permanent. Because that which is devoid of attributes, if it is associated with each particular moment, will happen to possess distinctions. If it is not associated with each particular moment, then, owing to its not being related to time, it will come to be treated as absolutely non-existent. If the distinction between what is devoid of attributes and what is characterised by attributes is thus given, then there will arise the knowledge that the real existence characterised by attributes is no real existence.

It is stated as follows: [25]—The negative particle (*i.e.* नञ्) which is associated with the words that are in the same grammatical case and that denote the container and the contained, gives rise to the verbal knowledge, which stands in the relation characterised by the contradiction of non-dualism and whose attributes are distinctions. And the negative particle, which is associated with the words, which are in different grammatical cases and which denote the container and the contained, gives rise to the knowledge of negation, which stands in the relation of that, whose nature is in contradiction with the things contained. Thus there is no knowledge that the real existence, characterised by attributes is no real existence. Because by accepting non-distinction between that which is characterised by attributes and that which is not (characterised by attributes), there is no distinction through the natural relation which is characterised by the contradiction of non-distinction. The direct perception that the real existence characterised by attributes is no real existence does not happen. Because such a perception stands related to its essential nature. Because the cognition of the object expressed is equal in character to the cognition produced by the sentence.

This is not so. The cognition, that there is no conjunction of the monkey with the tree, will have to assume the character of an illusion. And here if the relation be a natural one, there will be no contradiction of the thing contained, (namely the monkey). It should not be said in that case also that through one differentiating characteristic (of the tree), there is contradiction that consists of non-existence in one and the same substratum. Because the knowledge produced by the scriptural passage 'That there is nothing here that is manifold' assumes the character of an illusion. Because also the distinction and non-distinction are mutually contradictory. Therefore it is improper to accept the distinction and the non-distinction between that which is produced of attributes and that which is devoid of attributes.

It has also been stated as follows: [26]—In relation to the pot there is the relation of conjunction namely, that that pot is

25. Ibid. Page 74.
26. Ibid. Page 67-68.

possessed of that pot is not right (cognition). Therefore that the cognition, earth etc. is possessed of that pot etc. is right (cognition). To establish this conclusion, in regard to the subject, which is merely the cognition characterised by the attributes, the relation of the attribute which co-exists with distinction, is assumed to be the object. Indeed, were it not so, although there is the relation of the conjunction with the pot, there is no such relation of the conjunction etc. as is co-existent with the distinctions from it. Therefore the cognition mentioned above is not a correct one. And thus although there is the cognition having the relation of non-distinction that real existence is real existence as characterised by attributes, there is the necessity for the relation of the distinction which is co-existent with the distinction relating to attributes. Hence distinction and non-distinction are established between what is characterised by attributes and what is devoid of attributes.

It is not right to say so. Because where there is distinction between what is characterised by attributes and what is not characterised by attributes, there, in relation to the pot which is devoid of attributes, there is the distinction of the pot as characterised by its individuality. Therefore, although the distinctions relating to attributes are accepted to be the characteristics of relations, it is not possible to exclude the correctness of cognition that the pot is possessed of the pot itself. Because also the substratum, which is associated with the character of being pointed out by the thing contained that is existent in the attributes, has to be accepted as the cognition characterised by the attributes. Thus alone the correctness of the cognition, namely, that the pot is possessed of that pot, has to be necessarily excluded, for in an object itself there is no such character of the substratum as has the relation that is pointed out by itself to be the thing contained. Because such a character of being the substratum as has the relation that is pointed out through the characterisation of having that itself has the thing contained, has the character of being the substratum of that itself. Because, however, in the case where there is the negation of the pot, although there be non-distinction (between the ground and the pot), the relation of the container and the contained is accepted. The cognition, namely, the negation of the pot being

possessed of itself, is maintained to be correct. Because according to the view that the distinctions relating to the attributes are the characteristics of the relations, the cognition that the negation of the pot is the possessor of the negation of the pot etc. cannot appropriately be correct. Because in the case of the negation of the pot, there is no distinction relating to it.

It has been stated as follows: [27]—In relation to the cognition that the negation of the pot is possessed of the negation of the pot etc. if the attribute is merely the negation having the pot for its object, then in that same form there will be no subject possessing attributes; but such a subject will be in the form of being the negation that is contradictory of the pot. For example when it is said, 'I know myself etc.' the accusative and the nominative cases are due to the change in the form (of the same word). Otherwise if there is absolute non-distinction, the character of being the object [which is in the accusative case] and which is associated with the results produced by the action that is intimately associated with another, cannot possibly belong to the soul. Therefore according to the assumptions made already, the character of being the attribute and the character of being the subject possessing attributes, which are due to the change in the form of the same thing, is accepted in relation to (the cognition mentioned above). In regard to the cognition that the negation of the pot is possessed of itself etc. although there is description by the words, 'the negation of the pot' and (that), of that which is characterised by one and the same form, the character of being the subject of attributes, which is the verbal cognition, is due to the form that is characterised by the meaning of the grammatical cases as well as by oneness. Accordingly there is the distinction in relation to the negation of the pot etc. through the (two) changes in the form of the word. Hence there is the manifestation of the relation of the attribute which is characterised by distinctions. Thus in regard to mere cognition, that is characterised by attributes, the general rule, that the relation that is characterised by distinction is manifest, is not contradicted.

This is not so. Because in regard to the construction of that which is possessed of the results produced from the action intimately

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27. Ibid. Page 69.

associated with another, the distinctions, that have a finality, are the connecting links. Otherwise just as it is said, 'I know myself' it will have to happen that, 'I go to myself'. In regard to the cognition that the negation of pot is possessed of that itself etc. the word, 'that', which denotes something already begun, will have to refer to the negation of the pot, and this (negation of the pot) is characterised by oneness. Therefore such a negation of the pot itself has to be the attribute and the distinction relating to attributes cannot form the characteristics of relations.

It should not be argued thus:—That which is already begun and which is denoted by the word, 'that', is not denoted by the word associated with it (*i.e.* that). Therefore the negation of the pot, that is characterised by oneness and that is denoted by case suffixes, is not referred to by the word, 'that'. Because in the sentence, 'Devadatta is beautiful. Bring him', it is seen that Devadatta who is characterised by the word beautiful, is referred to by the word, 'that'. In the same manner, by accepting the manifestation of distinction and non-distinction in relation to the following cases, namely, 'The real existence is real existence characterised by attributes' and 'The pot is blue' and then by accepting the distinction and non-distinction between that which is possessed of attributes and that which is not possessed of attributes and also that between qualities and that which is possessed of qualities, there is contradiction with the section beginning with the aphorism, "It is impossible that in one (object), there should be (both the existence and the non-existence) that mutually oppose each other". (Brahma Sutras 2-2-31)[28].

It cannot be true. Because there can be no contradictory attributes in one and the same place. In that section what is dealt with is that contradictory attributes which are both positive and negative cannot possibly exist in one and the same substratum. Enough of this sub-relevant discourse and the discourse following it. Therefore there cannot be any distinction between what is characterised by attributes and what is devoid of attributes. Hence the distinction of the knowledge, that apprehends complex characterisation by attributes, from the knowledge produced according to the

28. Ibid. Page 45.

rule that the attributes in here in the subject, has to be denoted by the distinction relating to the cognizability. Therefore between the two cognitions, 'The pot is the *sat*' and 'The *sat* is the pot' the distinction is maintained through the distinction relating to cognizability. Thus there is no authority to show that there is another second identity, having the *Sat* as the thing contained. Therefore it is difficult to avoid the fallacy of *āsrayāsiddhi* (*i.e.* the absence of substratum).

It has been stated as follows :—From the cognition, 'The pot is known', the relation of cognizability which has the cognition for the thing contained is established in relation to the pot etc. Therefore there is no fallacy of *āsrayāsiddhi* (*i.e.* absence of substratum). Indeed the identity [29] with the *sat* is this identity that the knowledge, which is consciousness, has the nature of cognizability. For this reason the endless series of such identities with the *sat* is true through the distinction of pots, cloths etc. There is that which is distinguished by the identity with the *sat*, which is of the form of cognizability that is associated with the two halves of the jar etc. This identity with the *sat* has the form of cognizability relating to the pot produced by the knowledge that the two halves of the jar are possessed of the jar. (This identity with the *sat*) will happen to be non-distinct from that identity with the *sat* whose cognizability is associated in cloths and which is distinguished from the identity with the *sat* whose cognizability is associated in yarn. Indeed the logicians do not say that cognizabilities distinguished by objects are one and the same.

It is not right to say so. The relations based on the knowledge of the *vṛthi* are associated with objects and have to be expressed as possessing the nature of the subject of attributes etc. Thus the cognizability is dealt with by them (*i.e.* the relations) alone. Therefore there is no authority for assuming that the identities with the *sat* are of the nature of cognizability.

It should not be said as follows :—As pleasure etc. are made manifest by the witness, there is no cognizability through the *vṛthi*. So the practical transaction relating to cognizability is maintained through that *vṛthi*. Therefore in order to maintain

29. Ibid. Page. 45

transactions relating to cognizability in those cases, it is necessary for the identity with the *sat* to be of the nature of cognizability. Because there is an infinite series of identities with the *sat*, which are distinguished through the distinction of characteristics. In their case there is the assumption of cognizability in comparison with which it is proper to assume the *vṛthi*, even in those places where there is pleasure etc. Because otherwise there cannot possibly be remembrance of pleasure etc. Because the destruction of the *vṛthi* itself is the innate impression (that is revived to memory). For that destruction of the *vṛthi* relating to inference etc. which is in a subtle condition, is related to pleasure etc. and is hence fixed as the cause of remembrance.

It should not be argued thus:—Though there is not the acceptance of the *vṛthi* here, the destruction of consciousness, which is distinguished by pleasure etc. forms the innate impression (that is revived to the memory).

Because it will make the reasoning complex, if the destruction of such a consciousness is assumed to be related to pleasure etc. and also if it is assumed to be the cause of memory etc. In the section on *Jadatva Nirukti* [30] you have explained that the acceptance of the *vṛthi* is necessary for maintaining memory etc. in those places where there is pleasure etc. The reasoning runs in this direction.

It should not be stated as follows:—By the expression, 'The pot is the *sat*', the identity of having the *sat* as the contained is proved in pot etc. Why should one search for other proofs?

Because the identity as accepted by you cannot be said to have any form.

It is also stated as follows: [31]—Identity is another category over and above the attributes and the subject of attributes, just as the category of *Samavāya* or 'intimate relation' is in the case of the *Naiyāyikās*.

It is not so. Because, if in the case of such an identity, such a different relation is assumed to exist through the relation of the

30. Ibid. Page 295.
31. Ibid, Page 74.

container and the contained. In relation to that other relation, there will have to be another relation, through the relation of the container and the contained, and this last must have another relation etc. and so on, thus leading to the fallacy of *regressus ad infinitum*.

If two identities are accepted, then the mutual relationship between those two has to be accepted. Then there results the fallacy of *anyōnyāsraya* (*i.e.* mutual dependence). If three identities are accepted, (then owing to their mutual relationship), it will lead to *cakraka* (*i.e.* *a* leads to *b*, *b* leads to *c*, *c* leads to *a*: circular reasoning). If in relation to an identity, the natural relationship is accepted through the relationship of the container and the thing contained, then the logical fallacy of *ātmāsraya* (*i.e. ignoratio elenchi*) will arise.

Again it is stated as follows :—The identity, which is one is assumed to be distinct from the things related to it ; because it is cognised to be such. It, being no relation, cannot, appropriately be a relation. Therefore if it is assumed to be a distinct relation, there is the logical fallacy of *anyōnyāsraya* (*i.e.* mutual dependence) arising and the reasoning becomes complex. Therefore the relationship of the pot is naturally assumed like the self-distinguishing attribute. It being so, the logical fallacy of *ātmāsraya* (*i.e. ignoratio elenchi*) is suffered to exist : because also the reasoning is simple. For this very reason in the chapter relating to the *Bauddhas* it has been stated by *Siromani* that in accepting that the negation of the pot exists in itself, the reasoning becomes simplified even though the fallacy of *ātmāsraya* arises.

It is not right to say so. Because accepting that the identity is a distinct category, then it, being related to itself, is the relation. Then the fallacy of *ignoratio elenchi* as desirable, is accepted in comparison with which it is proper that its nature as attribute is such. Because any relation over and above that of the attributes and the subject of attributes has been set aside by the *sūtrakāra* by means of the aphorism, 'Because *Samavāya* (or intimate relation) is accepted and through parts of reasoning, the logical fallacy of *regressus ad infinitum* will arise'. [*Brahma Sūtras* 2, 2, 12].

It has been stated by the opponent as follows:—'That the identity between that which is characterised by attributes and that which is devoid of attributes, is the very real existence of the *Brahman*, who is characterised by the attributes, that he is pure, and that he is subject to limitation. Between the pot and the blueness [that existence of the *Brahman* itself] is the identity. Two limiting adjuncts existing in one and the same place, cannot be the differentiators of things. Therefore the real existence which is limited by that which is characterised by attributes and that which is devoid of attributes and that existence also which is limited by the blueness and the pot, are one. Therefore, even though there is distinction, it is being possessed of non-distinct existence. This is taken to be the definition of the relation of identity. Therefore in the cognitions, 'The real existence is the real existence characterised by attributes' and 'The pot is blue' etc. there is the manifestation of such a relation of identity.

This is not so. Because, were it so, then among form, taste etc. existing in one and the same place we will have this relation of identity. And hence there will result the cognition of the equation, that the form is taste.

In this manner in order to guard against the fallacy of *Bādha* (*i.e.* annulment) in the *Brahman*, the introduction of the clause, namely, 'distinct from consciousness' is improper. Because in the case of the *Brahman* also there is the distinction of the objects which is resident in consciousness and which has assumed the character of distinction from both consciousness and pot etc. Even if the clause, namely, 'the distinction having for its object that which possesses the characteristic which is completely co-extensive with the nature of consciousness' be introduced, then the distinction, that is directly perceived in the cognition, 'One is not possessed of consciousness as having the character of the pot' is possessed of the characteristic distinguished by the attributes of a different substratum. This will happen to the *Brahman* also. Therefore *Brahman* will not be excluded (by the introduction of this clause).

It should not be argued that the characteristic belonging to the nature of consciousness has to be understood as one undivided

whole and therefore there is nothing wrong. Because even in the case there will be no exclusion of that distinction, whose object is the pot characterised by the nature of consciousness, and which is directly perceived in the cognition 'there is no pot' as having the nature of consciousness and which has for its object characterised by the attributes of a different substratum. Even if the clause, 'the distinction having for its object consciousness as possessed of the attributes of consciousness' be introduced, there will be no exclusion of the distinction, which is the object of cognition, namely, 'Both consciousness and the pot do not exist as having the condition of consciousness.

It should not be argued as follows :—Such a distinction has not as its object that whose characteristic is completely co-extensive with the condition of consciousness, but it has as its object that whose characteristic is both, namely, joined with the condition of consciousness and joined with such a two-fold condition (as is mentioned above). Thus, through introducing the clause, 'Being completely co-extensive with the object of distinction' the exclusion of that *Brahman* takes place. Or the object of such a distinction may be accepted as joint with both (the conditions above mentioned). Therefore, through the introduction of the clause, 'The distinction having for its object that which is completely co-extensive with consciousness, that is characterised by the attribute of consciousness' there is the exclusion of that *Brahman*.

Because it has been accepted by your (the Advaitic) school that there is distinction between that which is characterised by attributes and that which is devoid of attributes. Therefore the distinction having for its object that which is characterised by the attribute of consciousness has as its object that which is completely co-extensive with consciousness, whose characteristic is not distinguished as completely co-extensive with the attribute of consciousness. Therefore such a distinction belongs in common to pure consciousness.

It should not be argued as follows:—The clause, 'The distinction having for its object that which is indicated by the character of the attribute of consciousness' is introduced on account of the double relation of having as its characteristic that which is completely co-extensive with itself and of not being existent within itself. That object of distinction which is characterised by the attribute of

consciousness has its character defined by that (attribute of consciousness). Accordingly in order to maintain the distinction between the distinction whose object is characterised by attributes and the distinction whose object has an indicative mark the object of distinction characterised by attributes is accepted to exist in both the attributes and the subject of attributes. Therefore through the introduction of the clause in the manner stated above, the exclusion of that (*Brahman*) will happen.

It is not so. Because even thus the distinction relating to the illusory consciousness will not be excluded. Even if the clause, 'The distinction relating to consciousness having the same degree of reality with itself' be introduced as the relation is of the nature of the substratum, there is that distinction relating to the pot, which is of the highest reality. Such a distinction has as its object that which is characterised by the attribute of consciousness. In relation to that object of negation, which is characterised by potness, there is the joint expression in words. In all these cases there is the illusion. Therefore there is no exclusion of the distinctions which are the objects of those several errors.

According to the view that holds that the negation is not of the nature of the substratum, there is the following statement recorded in the *Panca-Pādika.*[33] 'There are the characteristic attributes, namely, bliss, the experience of objects, and the eternity. Though not separate, they appear as separate. Bliss etc. have the nature which is devoid of attributes and have also the nature of the pure *Brahman* devoid of attributes. This is accepted. In relation to such attributes which have the same degree of reality, there is the error relating to distinctions, having for the object that which is characterised by the attribute of consciousness'. Accepting this, there is the vitiating defect; because by the introduction of the clause, 'the distinction having the same degree of reality in itself', the exclusion of the *Brahman* results. Therefore it is useless to introduce the clause having consciousness as the object of negation: because it has already been stated that the other two qualifying clause 'knowledge of *Brahman* etc.' are useless. According to the view of the dualists the three kinds of realities are not established and there is therefore doubtful inclusiveness here.

33. Ibid. Page 47.

It has been stated by the opponent as follows :—The word, *Vimatam*, denotes the object of particular doubts. Accordingly the object of doubt which is characterised by the qualities common to 'the knowledge of the *Brahman*, or the doubt may relate to a collective cognition, whose subject is characterised by various attributes, such as earthness, waterness etc. This doubt through the relation of cognizability forms the particular characteristic of the subject (of the inferential reasoning) and the introduction of the other portion (of the above clause) is not of very much use.

It should not be argued thus :—As having an individual character, such a doubt forms the characteristic of the subject of inference. Therefore there is no room for the reasoning becoming complex ; because such individual doubts are differentiated through the distinctions relating to persons or to distinctions relating to time. In regard to these there is no authority which says that one has the individual character and so formed the characteristic of the subject of inference and that another has not got it. In syllogistic reasonings, *denote* the subject of inference by the word, 'that' etc. which is not sanctioned by tradition and as such it has been made known by you yourself many a time.

The Blessed Lord, *Ādiśeṣa*, [34] took up the protection of the two crowns of *Vedānta* and assumed the incarnation of *Rāmānuja* and that of Ramyajāmātṛ [35] (*i.e.* Manavāla Mahāmuni). His grand speech shattered the hosts of arrogant and hostile schools. May he, whose greatness is renowned for all future time, grant us immense good.

34. *Ādiśeṣa* or the thousand-headed serpent. In Hindu Mythology he is the couch of the Lord Viṣṇu.

35. *Ramyajā mātr* is another name for *Manavāla Mahāmuni*, the great Thenkalai Srivaishnava teacher who lived in the fourteenth century of the Christian era.

(*To be continued.*)

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THE BISON BRAND [MYSORE] PAPER

THE DATE OF THE CŌḶA CONQUEST OF THE BĀṆA COUNTRY

By K. S. Vaidyanathan, B.A.

THE date of the Cōḷa conquest of the Bāṇa country can be determined with the help of the inscription that is edited below.

The subjoined inscription is registered as No. 57 of 1887 and published as No. 57 of S. I. I. Vol. IV. While the date portion alone of it was first noticed in S. I. I. Vol. I. No. 126, its full text in Tamil was given on page 518 of S. I. I. Vol. V. The record is "engraved on a hero-stone bearing the image of a man holding in his right hand a sword and in the left a bow". The stone is built into the court-yard of the Mārgasahāyēśvara temple at Viriñcipuram in the Vellore taluk of the North Arcot district. This and many other inscribed stones found their way into the floor of the temple when the pavement of the outer court-yard was laid by a certain Bommu-Nāyaka in Śaka 1471 (expired) *i.e. A.D.* 1549.[1] The record is fairly well preserved but for the first two letters, which are lost, of the name of the soldier whose death it commemorates.

The language of the inscription is Tamil. '*Toṟu*' or '*Toṟuvu*' besides meaning a herd or flock of cattle, means also slavery, work, trade, craft, or occupation. While '*Toṟuviya*' meant 'captured the cattle' as in this inscription, '*Toṟuvar*' is used to indicate herdsmen and '*Toṟuviyar*' for the females of the herdsman caste.

The importance of this record has not so far been noted. Its value arises from the early date of the king to whose reign it belongs, the place of the inscription, and the contents of the same. It states that in the third year of the reign of Parakēśarivarman 'who took Madura' *i.e.* the Cōḷa King Parāntaka I, a certain soldier, whose full name is lost, fell on the day when (the general) Māṉamūrti successfully captured the cows at Poṉṉai. As the date of accession of Parāntaka I fell between January and July *A.D.* 907,[2] his third year must have ended by August of *A.D.* 910 at

1. S. I. I. Vol. I. p. 84.
2. A. R. 1906, para 21. 'Parāntaka I must have commenced to reign between the 15th January and 25th July *A. D.* 907'.

the latest. The date of the event, which is the same as that of the record, must be *A.D.* 910. The find-place of the inscription, Viriñcipuram, lay within the Bāṇa country.

Now I shall attempt to show the historical importance of the inscription. In about *A.D.* 888 Rājakeśarivarman Āditya I killed Aparājita and annexed the kingdom of the Pallavas to the Cōḷa dominion : this fact is made clear from the epithet, *Toṇḍai-nāḍu-pāviṇa*, of the king.[3] When the Pallava power ceased, there is no doubt that the Bāṇas who had been subordinates to them for generations must have become independent and must have put up stout oppositions to the Cōḷa conqueror. Though the Pallava dominion was annexed by Āditya I, the Bāṇa country lying adjacent to it was not reduced to subjection by him. The Bāṇa King Vijayāditya Vīracūḷāmaṇi Prabhumēru was reigning as an independent sovereign and his records dated Śaka 807,[4] 820,[5] 827,[6] and 831[7] have been found. These records establish beyond doubt that the Bāṇas had not been subdued by the Cōḷas till Śaka 831 (*A. D.* 909). It is reasonable to hold that the Bāṇas had been an efficient check on the further expansion of the Cōḷas. The rule of Āditya I had ended in *A. D.* 907. The fact recorded in the Udayēndiram plates of Prithivīpati II Hastimalla that Parāntaka I, the son and successor of Āditya I, uprooted by force the two lords of the Bāṇas and bestowed their kingdom on the Western Gaṅga Pṛithivīpati II, a suppliant under him, giving him the title Śembiyaṉ Māvalivāṇarayaṉ signifying that he was the lord of the Bāṇa kingdom and subordinate to the Cōḷas, makes it clear that the Bāṇas had been defeated before the fifteenth year of Parāntaka (*i.e. A.D.* 921-22), which is the date of the said grant.[8] But when exactly this happened is not made out. The Sholingar rock inscription referring to Śembiyaṉ Māvalivāṇarayaṉ being dated in Parāntaka's ninth year of reign shows that the conquest of the Bāṇas must have been accomplished before *A. D.* 915-16.[9] Further

3. Ep. Ind. Vol. XX. p. 49 ; S. I. I. Vol. III. p. 221.
4. No. 306 of 1935-36.
5. Ep. Ind. Vol. XI. p. 227.
6. *Ibid.* p. 228.
7. No. 9) of 1899.
8. S. I. I. Vol. II. p. 387-9.
9. Ep. Ind. Vol. IV. p. 225. v. 5.

the facts that the last known year of Bāṇa Vijayāditya was *A.D.* 909, that his son Vikramāditya was only known as *Yuvarāja*, and that the Cōḷa Āditya I had died in *A.D.* 907, show that the Bāṇas must have been vanquished by Parāntaka I after *A.D.* 909 and before *A.D.* 915 as pointed out above. At Pullamaṅgai there is an inscription [10] dated in the sixth year of Parakēśarivarman in which Śembiyaṉ Māvalivāṇarayaṉ figures as a donor of a gift. And since we know of no other Śembiyaṉ Māvalivāṇarayaṉ it is almost certain that the record is one of Parāntaka I. This being the case, it may be said that Parāntaka I must have conquered the Bāṇas and bestowed their kingdom on Pṛithivīpati II before *A.D.* 912-13, corresponding to his sixth regnal year. The subjoined inscription proves that between *A.D.* 909 and 913, it was in *A.D.* 910 that the conquest of the Bāṇas took place. This inscription is dated in the third year of the reign of Madiraikoṇḍa Parakēśarivarman *i.e.* Parāntaka I which corresponded to *A. D.* 910. It commemorates the death of a hero when Māṉamūrti, who was probably one of the king's generals, had captured cows at Poṉṉai. As the find-place of the inscription is in the heart of the Bāṇa country, the raid must have been made by the Cōḷa general on the Bāṇa country. The date of conquest of the Bāṇas which is now established by our inscription gives also a clue as to who must have been the two lords of the Bāṇas that are stated to have been uprooted by force by Parāntaka I in the Udayēndiram plates. It is probable that Vijayāditya lived after *A.D.* 909, which is his last known regnal year, and that his son Vikramāditya, who was a *Yuvarāja*, had been assisting him in the battles against the Cōḷas and others. And since inscriptions do not reveal the name of any other Bāṇa king of the time, the two lords of the Bāṇas forcibly uprooted by Parāntaka I in *A.D.* 910, must be Vijayāditya and Vikramāditya.

The establishment of this date would also incidentally show that the year of accession of Pṛithivīpati II Śembiyaṉ Māvalivāṇarayaṉ over the Bāṇa kingdom was *A. D.* 910-11. Independent records belonging to his reign have been found. [11]

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10. No. 559 of 1921. Pullamangai is in the Tanjore district.
11. Nos. 332 of 1912, and 172 and 267 of 1931-32.

A word may now be said about the position of the Bāṇas after the conquest of Parāntaka I in *A.D.* 910. There are three inscriptions at Tirukoilur in the South Arcot district, of which two are dated in the fifth year [12] and the third in the sixth year [13] of the reign of Parakēśarivarman. This Parakesarivarman is in all probability identical with Parāntaka I. The records register the gifts made by two Bāṇa queens named Naṅgai Kulamāṇikkattār the daughter of a chief of Lāṭa, [14] and Puraśilperumāṉār the daughter of Kōyilār, [15] and a daughter, whose name is partially preserved as Naṅgaiyār Vikramakēśariyār, [16] of Vāṇakōvaraiyar *i.e.* the Bāṇa chief. If the identification of Parakēśarivarman of these records is correct, it would show that in *A.D.* 912-13, just two years after the Cōḷa conquest of the Bāṇas, the Bāṇas were reduced to the position of subordinates. But this relationship does not seem to have lasted long for Vikramāditya Vijayabāhu is stated to have been a friend of Kṛishṇa [17] who is doubtless identical with Kṛishṇa II (*A.D.* 880-912). Vikramāditya, therefore, seems to have made an attempt to regain his lost kingdom by seeking the assistance of the Rāṣṭrakūṭa king in about *A. D.* 912.

A battle at a place called Vallāḷa is mentioned in a ninth year record of Parāntaka I found at Sholingar in which Śembiyaṉ Māvalivāṇarayaṉ had vindicated 'his fitness for the possession of a particle of the Sun, [18] by which statement the composer of the verses in the record must no doubt have meant that Pṛithivīpati II showed his fitness to rule over the part of the Cōḷa country which had been bestowed on him by Parāntaka I of the solar race. It seems to me that the reference reveals the fact that the Gaṇga-Bāṇa had been invested with the possession of the tract before the battle and that in the opportunity afforded in the fight he had proved his worthiness and showed his gratitude to the Cōḷa king to whom he owed his kingdom, by fighting valorously and probably bringing success to his overlord against an enemy whose name or

12. No. 930 of S. I. I. Vol. VII and Ep. Ind. Vol. VII. p. 140.
13. No. 934 of S. I. I. Vol. VII.
14. Ep. Ind. VII. p. 140.
15. No. 930 of S. I. I. Vol. VII.
16. No. 934 of S. I. I. Vol. VII.
17. Ep. Ind. Vol. III. p. 74ff. and Vol. XVII. p. 3.
18. *Ibid.* Vol. IV. v. 8.

identity is not revealed. As this is the only reference to this battle it must have been fought in or prior to *A.D.* 915, the date of the record, and the opponent must have been one who had attempted to wrest the country given to Pṛithivīpati II. The enemy in the battle of Vallāḷa, which must have been waged after *A.D.* 912 and before *A.D.* 915, was probably a Bāṇa. The Udayēndiram plates do not state whether the two lords of the Bāṇas, who, as we have shown above, were Vijayāditya and his son Vikramāditya, were defeated in one battle or in two engagements. But it is probable that the latter was the case. Bāṇa Vijayāditya had been defeated in *A.D.* 910 at Poṉṉai as proved above; and Vikramāditya, who was aided by his friend Kṛṣṇa II, fought with Parāntaka I in the period *A.D.* 912-915 at Vallāḷa, in which Pṛithivīpati II had proved his fitness for the possession of a part of the Cōḷa Empire (*i.e.* the Bāṇa kingdom) by securing success over the Bāṇa and his ally.

Poṉṉai, the scene of the fight, may be identified with Poṉṉūr in the Wandiwash taluk of the North Arcot district, situated four miles South-west of Wandiwash[19].

Text

1. Madiraikoṇḍa Kō=p Parakēśari-
2. paṉmakki[20] yāṇḍu mūṉ [ṟāvadu]
3. Māṉamūtti[21]
4. Poṉṉai
5. toṟuviya
6. yaṉṟu[22] . . ko pa ṭāṉ [11*]

Translation

(In the) third year (of the reign of) King Parakēśarivarman 'who took Madura' (*i.e.* Parāntaka I), . . ko fell on the day (when) Māṉamūrti captured the cows at Poṉṉai.

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19. See Sewell's List of Antiquities. Vol. I. p. 170.
20. Read *paṉmarkku*
21. Read *Māṉamūrti*
22. Read *aṉṟu* or *ñāṉṟu*

THE THIRUVATIRAI FESTIVAL OF MALABAR

By L. K. Balaratnam

Thiruvatirai is an important annual festival of the Malayalees of Kerala having a traditional antiquity stretching back to times immemorial. It falls on the Thiruvatira day in the month of Dhanu (December-January) and is one where the females are more often concerned than the males. The festival is celebrated to commemorate the death of Kāmadeva—the Cupid of Indian Mythology.

Kāmadeva is the son of Viṣṇu and Lakṣmi and is usually depicted as a comely youth, like the Egyptian Khonsu; he shoots flowery arrows from his bow, his wife Rati symbolises spring, the cuckoo, the humming bee, and soft winds. As Manmatha he is the "mind-disturber"; as Māra, "the wounder", as Madana, "he who makes one love-drunk"; as Pradyumna he is the "all-conqueror"[1].

Kāmadeva's Death

Śiva is developed from Rudra. In the *Yajurveda* he is mentioned as Mahādeva—the Great God, as the word literally means—and in the Mahābhārata, he is even praised above Viṣṇu. It is on record that he is a God of fertility as indicated by the bull symbol, Nandi; and the moon crescent on his forehead. His third eye is on forehead and when necessary a flame which would consume an enemy is issued from it, which would spread into a mighty conflagration, when his indignation is evoked.

As Sati, Śiva's wife was the ideal of a true and virtuous Hindu woman, when her husband was slighted by her father, the Devarṣi, Dakṣa, she threw herself on the sacrificial fire. It was after Sati put an end to her life that the sorrowing Śiva was attacked by the flowery arrows of Kāmadeva. Śiva, as a sort of returning blow for blow, slew at once his enemy Kāmadeva, by causing the flame to dart from his third eye. And the memory of this tragedy is kept alive, by means of the annual celebration of this important festival.

1. (INDIAN MYTH AND LEGEND: Donald A. Mackenzie—p. 151.)

The Festival

On the day of the festival, before day-break the young women of the Nayar families go to the nearest tank or river for bathing. During the bath they amuse themselves with *Thiruvatira pattu*. The songs are usually accompanied by the regular splashing of water, supposed to be symbolical of beating of the breasts, on account of their grief for Kāmadeva's death. In his valuable "Malabar and Its Folk," Mr. Panikkar says, that "despite the rigour of the bleak December season during which commonly the festival falls, heightened inevitably by the constant blowing of the cold east wind upon their moistened frames, these lusty maidens derive considerable pleasure from their early baths and their frolics in water. The biting cold of the season which makes their persons shiver and quiver like aspen leaves before the breeze, becomes to them in the midst of all their ecstatic frolics an additional source of pleasure".[2] When the morning dawns upon them and bathes them in the crimson radiance of the orb of the rising day, they return home quite hale and hearty with remarkably sweet and happy faces and a countenance expressive of a gentle and sympathetic nature. Finely dressed and adorned, they then go to the nearest shrine for worship. They soon return and after taking their breakfast proceed direct to enjoy games like hide-and-seek, *Uzhinjal*, *Kaikottikali* etc. which are marked by spartan simplicity. The girls and young women derive great pleasure from these games.

In *Kaikottikali* a number of grown-up ladies dance round in a circle singing songs in chorus under the leadership of one of them and keeping time with their hands. It is supposed to be in commemoration of the destruction of Kāmadeva. This type of folk-dance used to be very common once, especially during this festival. But, in recent years some educated women have come to look down upon it with derision and contempt.

At noon, is the family dinner, when bananas, sliced and fried in cocoanut oil, seasoned with salt, are distributed among the assembled friends and relations. After dinner they spend the rest of the day dancing and merry-making, singing songs of sweetness and sorrow.

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2. (Malabar and Its Folk—T. K. Gopal Panikkar : pp. 88-89).

Such in brief is the description of a Nayar festival which plays a prominent part in the social history of Malabar, which, in spite of the adverse effects of Western civilization on indigenous customs and traditions, continues to find favour with the young *belles* of Kerala.

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STUDIES IN PLANT MYTHS.-NEW SERIES. No. VIII

On the Ancient Greek Myth about the Metamorphosis of the Youth named Narcissus into the Narcissus Flower.

BY THE LATE PROF. SARAT CHANDRA MITRA, M.A., B.L.

THE Narcissus belongs to a genus of bulbous plants which are included in the Order Amaryllidaceæd and which grow indigenously in Central Europe and the countries round about the Mediterranean sea.

The Narcissus flower, which is referred to in the undermentioned ancient Greek myth, most likely the Narcissus Tazetta which grows in the countries situated in Asia and as far eastward as Japan. The numerous varieties of this flower, which are now grown in gardens, have originated, by cultivation and hybridisation, from the N. Tazetta and other allied species. The Narcissus plants have long narrow leaves springing from the buble bulb, and a central spike bearing one or more generally large, white or yellow, drooping or inclined flowers.

The ancient Greek myth runs to the following effect :—

Narcissus was the son of the river-god named Caphissus and of the nymph named Leiriope. When Narcissus was born, his mother took him to a seer who predicted that her son would live up to a long age if he would never recognise himself. Narcissus was very fond of the chase and often roamed through the woods and forests from morning till night. One day, after tracing the game through the forest for a long time, he became very much fatigued by the heat and the exercise and coming to a shady spot in the woods, found pellucid hidden among the low bushes, a little spring of pellucid waters. Narcissus bent down to drink its water which was clear as crystal, but, all of a sudden, he stopped in wonder and surprise for, reflected in the smooth surface of the water, was the most beautiful face he had ever seen. He gazed and gazed at it in ever-increasing wonder. The more he looked at it, the more beautiful did the face appear. Narcissus had, at last, fallen in love—but it was with his own reflection.

He spoke to the beautiful image, and the red lips in the water parted as though they were answering him; but no sound could be heard. He smiled, and the two starry eyes in the pool of water smiled back at him. When he beckoned, the beloved one beckoned too, and the nearer he bent to the water, the nearer to its surface did the beautiful face rise.

When he tried to touch it, it disappeared from view. It so happened because, when the water was rippled by his touch, the image became blurred. But, when the water was still, the face was again seen in all its beauty.

Poor Narcissus was, at last, in love with himself and with a thing that had no form or substance, a mere shadow.

He lost all desire for food or for sleep night and day, he lay upon the grass, gazing at his own image reflected in the water. Slowly he began to pine away until, at last, he died. The nymphs of the rivers and the wood-nymphs all mourned for their deceased friend. And they prepared a funeral pyre, and, when all was ready they went with garlands to carry him to his bier. But the body of the dead youth had vanished. In its stead there grew a beautiful flower, with a bright golden centre and soft white petals, which nodded to its reflection in the pool of water. And, to this day, the beautiful flower, called the Narcissus, is found growing by quiet pools, gazing at its image in the water.

From a careful study of the foregoing myth, we find that:—

(1) The ancient Greeks believed in the existence of a vegetation-spirit which resided in the blood of certain human beings and of particular semi-divine personages such as nymphs and river-gods' children, which vegetation-spirit, after the death of its possessor, became developed and grew up into trees, shrubs and flowers.

(2) The ancient Greeks looked upon death as an ugly event and for this reason, contrived to make the deaths of virtuous men and women, and of handsome young men and maidens look beautiful and pretty by metamorphosing their dead bodies into trees and flowering plants, as in the cases of Phileman and Baucis, Daphne and Hyacinthus.

(3) The ancient Greeks possessed, in an eminent degree, the æsthetic sensibility and therefore loved to look upon the beauty of nature and of human beings.

(4) The ancient Greeks were fond of hunting and of all kinds of manly games and exercises.

(5) The ancient Greeks practised cremation and used to burn their dead bodies upon funeral pyres.

(6) The eminent anthropologist Sir J. G. Frazer has propounded the theory in his Golden Bough, Vol. III, page 94, that the myth about Narcissus may have connection with the wide-spread belief that it is unlucky, or even fatal, to see one's own reflection He has further pointed out that this superstitious belief also prevailed in Greece.

(7) Psychologists and especially Freudians have coined the term Narcissism from the foregoing myth and have applied it to a morbid condition in which the subject is intensely interested in his own body.

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ŚRI RĀMAKRISHNA PARAMAHAMSA*

By S. Srikantaya

Of the various socio-religious movements in India in the nineteenth century, the Śri Rāmakrishna Mission stands out prominently. The artless and simple life and the universal message of Śri Rāmakrishna Paramahamsa, and that of his most distinguished disciple Svami Vivekananda help us to realise the significance of the new revival in the cultural history of India and the contribution of India to the future of humanity. Our cultural heritage takes us through the spiritual yearnings of the young Āryan soul of thousands of years ago in the vedic times, the inspired outpourings of the upaniṣadic seers, the moral fervour of the Jainas and the Bauddhas, the ideal life-sketch of the immortal epics, the popular spiritual inspiration of the purāṇas, the subtle philosophical spirit of the darśaṇas, the immaculate purity and devotional ardour of the sages and saints and the torrent of reforming zeal behind epoch-making religious movements of later times. For it was evidently the intense longing of the Hindu society for communion with the divine that gave rise to a variety of spiritual experience and the grand ideal of spiritual realisation for which Buddha, Śaṁkara, Rāmānuja, Caitanya, Rāmānanda, Kabir, Mīra Bai and all other saints strove and dedicated their lives. No wonder, therefore, that the brilliant chapter of cultural progress carried on through the milleniums in Indian history fills us with admiration for the wonderful genius of the Hindu race. When in later times, India has been wading through the bewildering maze of cultural ideals, mutually, at all events, apparently conflicting in their character and outlook, the breakdown in political power shook her faith in the potency of her age-long culture. Her brow was branded indelibly with an ignominious

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* Sri Ramakrishna and Spiritual Renaissance—by Svami Nirvedananda. Published by the Ramakrishna Mission Institute of Culture, Calcutta. Price Rs. 2—0—0

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Letters of Svami Vivekananda—Published by the Advaita Ashrama, Mayavati, Almora, Himalayas. Price Rs. 2—4—0.

mark of inferiority complex and she stood stupified before the seemingly superior civilization of her mighty victors. The disruption of the Hindu Joint Family started and became complete in the wake of the tidal wave of atheism which swept over the land through the medium of the English language, fast becoming the vehicle of expression of commerce, administration, political, literary and religious ideas throughout the length and breadth of India. Another result, markedly religious, was that nihilistic thoughts stormed the citadel of the Hindu faith. Thus, English education and christian enterprise made for searchings of heart in the Indian mind and in many cases led to conversion away from the floods of Hindu culture and into the ranks of the alien faiths; and for a time the proselytizing spirit became the order of the day.

In this welter of cultural chaos, which flourished as it were, having been ordained by the Divine Will, was to spring a spiritual awakening, a revival of the institution of the self-preservation of the Hindus, giving rise to and energising many a mighty movement attempting, each, in its turn, and destined to resuscitate the ancient culture of India and to lead her once more to evolve a glorious future. Of these, the Brahmo Samaj ushered into existence in 1828 by Raja Rammohan Roy was one. It went solid for the emancipation of women from all forms of social iniquities including early marriage, forced widow-hood, non-marriage of widows and generally the caste system. Mahaṛṣi Debendranath Tagore and Babu Keshub Chunder Sen came in close succession to Raja Rammohan Roy and under their guidance the Brahmo Samaj passed through several phases of a highly useful career: at times, however, the movement leaned, if it did not yield, to a considerable extent on exotic ideals and it bore some of the marks and practices and appearances of western christianity. While Rammohan Roy had borrowed freely from Protestant unitarianism, Keshub Chandra went to soak the very core of the Brahmo creed with christian ideals. So, for a time, it looked as if nothing less than a veneer of European civilisation itself on the social and religious frame-work of the Hindus could stop the wild craze of the young intelligentsia for changing their skin. Yet it had in the long run the effect of saving young men from the benumbing grip alike of atheism and

of Christianity. However, just at the time when Bengal under the leadership of Keshub Chandra Sen was about to be caught in the maelstrom of Christian ideals, arose from another corner of India, a powerful religious movement which had no soft words for anything foreign but was a bold, resolute and straightforward challenge to the whole host of western influence, materialistic or religious, enabling India to assert herself once more, and gave a free, vigorous and absolutely uncompromising expression of some of her own religious ideas based on the solid rock of her own ancient ideals, a movement launched in Bombay in 1875 by Svami Dayananda Sarasvati, a thorough-bred Hindu ascetic, a vastly erudite Vedic scholar and a thundering polemic of the Indian type. He stood firmly by the Vedas and fought valiantly every one who had anything to say against the Hindu faith. He abolished the caste system and the religious institutions; denied to the Brahmanas the monopoly over the Vedas; liberated women from a number of social disabilities under which they suffered; and made the spread of education its remarkable feature. Yet, this Ārya Samaj movement struck a genuine Hindu note and appealed forcibly to the religious instincts of the Hindu race. Contemporaneously with this, arose the movement of Theosophy, an interesting amalgam of mysticism, rational philosophy and scientific ideas. It had been introduced and developed in Europe by some notable thinkers of the continent like Swedenborg, Meister, Eckhart, Jacob Boehme, Schelling, Baader and Molitor: but it was in the hands of Madame Blavatsky, a Russian lady, and Colonel Olcott, an ex-army officer of England, that Theosophy turned into a proselytizing creed, the Theosophical Society itself getting a start in New York in 1875, destined to carry on a systematic and well-organised propaganda on behalf of the creed. Drawing profusely from the occult and cabalistic elements of Tibetan Buddhism and dressing up the creed in techniques borrowed from the Hindus as well as from the modern spiritualists, the protagonists of this movement imparted to Theosophy an oriental look and succeeded in making converts in the West by thousands. With a curious blend of scientific thoughts with some of the sublime ideals of Hindu theology, and a dash of esotericism derived from modern spiritualistic thoughts

and formulas added on, this ostensibly new and eclectic creed resembled greatly the reforming facets of Hinduism itself and successfully bore the inroads of atheism and Christianity. One result, however, was that all these movements—the Brahmo Samaj, the Ārya Samaj and the Theosophical movement—were thrown out of the orthodox Hindu society the bulk of whose members stood against those rivalling groups which comprised the leading intellectuals in different parts of the country. Hence, it became difficult to protect Hinduism in its entirety from the disruptive influence of foreign cultural ideals. At such a time, this impending disaster was averted by a miracle : the avatar of Śri Rāmakrishna who appeared before the Hindu society with a phenomenal life of intense spirituality, a remarkably broad and synthetic vision of Hinduism and an extraordinarily simple and illuminating exposition of all the ideas and ideals of Hindu theology. His life itself was perfectly in tune with the whole tenor of Hindu thoughts, beliefs and aspirations, harmonising completely with the lives and teachings of sages, seers and philosophers and prophets of ancient India who had preceded him.

Realisation is the key-note of Hinduism. One can realise the highest truths of religion, even during one's present life, on choosing to do so. Indeed, real religion begins with it. For, to the illustrious sages, seers and prophets of India, the eternal verities of life and existence have been facts of everyday experience, of much greater value than the sordid and evanescent objects of the sense-world. Religion, therefore, instead of ending in mere talks, theories, dogmas and church organisations, must culminate in the realisation of the great truths which it embodies.

Unfortunately, however, the highly metaphysical and discriminative processes of the Advaitins, the technical methods of concentration of the followers of rāja-yoga, the austere bodily discipline of the hata-yogins, the ritualistic devotion and culture of divine love of the Śākta, Vaiṣṇava and other followers of the Bhakti cult, the dark and morally reprehensible esoteric rites of the occult schools of Śāktism, and Vaiṣṇavism including the ceremonial orgies of the dreaded Kāpālikas have come to form a bizarre conglomeration of spiritual discipline that Hinduism, in its enthusiastic

quest after the eternal and transcendental truths, never dreamt of but had occasion to evolve. Nevertheless, it is this desire and the intense love for communion with the divine and wide variety of spiritual discipline—from the sublime to the grotesque—that has made the grand ideal of spiritual realisation of all our saints and seers in their lives. The life of a religious recluse catches a glimpse of this sublime and magnificent ideal and with religious care he pays spontaneous homage to it. With the seers, the ultimate truths are not merely fine and well-spun yarns of intellectual speculation but are brought into prominence and made the solid facts of direct experience, more real, tangible and precious than the whole array of sense-objects in which the unthinking world is absorbed. Such a seer was Śri Rāmakrishna, born in 1836.

In Śri Rāmakrishna, the orthodox Hindu society found a pre-eminent seer who had the potency of bringing about a mighty awakening of the old religion of the Hindus with all that it stands for and at the feet of the simple and unsophisticated Śri Rāmakrishna, the most intellectual, the most imperious, the most justly proud of all the great religious spirits of Modern India, humbled himself. Svami Vivekananda, a rationalist to the core, threw himself heart and soul into the momentous experiment and came out of the breathless quest with spiritual illumination and beatitude and went about broad-casting the well-verified message of Śri Rāmakrishna through the ideology and language of the modern world.

Śri Rāmakrishna's life was a web of spirituality. As a boy, meditation on a deity would call up the real image before his mind's eye and immediately his outward consciousness would be sucked in a whirlpool of surging emotions. He would spend hours in the company of wandering sadhus and pilgrims who would halt in his place on their way to holy Benares. Often, he would fast, without taking even the *prasadam* offered to the deity : he was orthodox and superstitious so long as he could not see through the enveloping veil but once his thoughts were glued to the service of the Divine Mother he drank her entrancing smile till all was blue, and he became intoxicated with a yearning for seeing the goddess in all her glory and effulgence. It was not long before he

reaped the reward: because, he began to see the Mother actually partaking of the food even before it was ceremoniously offered to her.

Śri Rāmakrishna was married in 1859, in his twenty-third year, to Thakurmani Sarada Devi and after marriage, he stayed on in his village for about a year and a half. Then, he returned to Dakṣineśvar and took charge of the worship of the Divine Mother who had been waiting for him. His austerities told seriously upon his health and as his sufferings sprang out of his severe penance and exalted religious moods, none but spiritual adepts could understand him or suggest a remedy. A competent spiritual guide who could harness this impetuous devotion, by training the mind in practices prescribed in the recipes of yogic science and who could cure him of these physical ills was needed. In the meanwhile, he was taken for a mad fellow and his wife having heard stories of his vagrant life repaired to him. She observed that Śri Rāmakrishna was not a lunatic but of a highly mystical and devotional temperament which was responsible for his indifference to the performance of his duties in the temple and elsewhere. She avoided meeting people to escape their censorious criticism. This lady, on the unfoldment of the spiritual glory of her lord, decided to stay there and be of help to him and became his first disciple—a person of artless simplicity, purity, piety and self-dedication, who embodied in herself the perfect type of the ideal womanhood set forth in ancient Hindu scriptures and epics, and who became the perfect wife, nun, mother and teacher. Śri Rāmakrishna's fiery ordeal was when he thus allowed his wife to be by his side and serve him to his heart's content, unlike an ordinary ascetic. While men wistfully run after what the world calls the body of the woman, enmeshed in body-consciousness and unable to attain God, Śri Rāmakrishna, even when Sarada Devi was massaging his feet looked on her as the mother, the deity in the temples, the mother who gave birth to him, the embodiment of motherhood and Sarada for her part thought she was there to help Śri Rāmakrishna in the path of a religious life.

Circumstances were thus shaping themselves when one day in 1862, a fairly tall and handsome lady, Bhairavi, alighting from a

country boat walked up to the terrace of the Dakṣineśvar temple. She took him by the hand, led him gently out of the unknown troubled zone of *samsāra* on to the calmer waters, through the beaten tracks of spiritual practice. She told him who he was and his phenomenal experiences; made it clear to him that he was not an ordinary victim of any pathological disorder; explained to him that his intense physical sufferings were the invariable consequences of the highest phase of his love for God which he was privileged to attain; and proved these by curing several of his symptoms by simple methods. She (this Bhairavi) explained to an assembled multitude the ecstatic state of Śri Rāmakrishna and demonstrated that he was an incarnation of God. Śri Rāmakrishna appeared, thereafter, in a new light—lunacy being merged in divinity with a thrill of awe and wonder—through the hearts of the temple inmates and a profound impression on all present by the unanimous verdict of assembled scholars and devotees.

Śri Rāmakrishna was full of visions of goddesses, appearing before him, as described in scriptures which he had not read, talking to him, advising him, guiding him—the symbol of creation appearing as a vast luminous triangle out of which were emerging hundreds of worlds. He obtained the eight-fold siddhies; he studied the entire course of tantrika practices which enriched his visions and spiritual attainments. Then, he attempted God-realisation through *bhakti*. In this period, Jatadhari, an itinerant Vaiṣṇava monk and a master of the parental attitute of God appeared at Dakṣineśvar. Then, the *madhura bhava*, or the ecstatic emotions of a sweet-heart came upon Śri Rāmakrishna with a terrific rush and swept him away,—as if he was a legendary gopi racked by the terrible pangs of separation from Śri Kṛṣṇa. Blessed with the vision of Rādhā, the peerless exemplar of *madhura bhava*, he scaled the inaccessible height of Vaiṣṇava sādhana experiencing the unique rapture of uniting permanently with God, his sweet-heart and reached the end of Bhaktimarga. This was followed by Advaita sādhana. From 1856 to 1864, Śri Rāmakrishna was thinking of nothing but God in one form or another and of his divine aspects. He found all these many and diverse and different forms were immersed in a limitless sea: he drank freely and full of it, spurred ever and anon, by the

Divine Mother, to proceed further and further, on this difficult journey. The ravenous hunger for realising the identity of his own soul with the final cause of the universe, the God impersonal increased. The idea of separation between himself and God—the painful feeling of earlier years—vanished, in the transcendental experience of absolute oneness. For a time, however, the ego,—attenuated and chastened to perfection—still stood, like a transparent shell, marking him out with the distinct role of the subject from the rest of the universe appearing as the external object of experience. In due time, this duality was to be cast aside, all barriers like time, space and causation disappearing : and the entire plane of duality characterised by subject-object relations being so transcended that nothing of the phenomenal existence would remain to differentiate man from the unconditioned and unmanifested *absolute* or *nirguṇa brahman*.

About the close of the year 1864, Tota Puri, an itinerant Advaitic monk, who by patient practice had burst through the bondage of illusion and realised his essential oneness with the Absolute, arrived at Dakṣineśvar in the course of a long pilgrimage. Endowed with a sturdy physique, a stern mind and an adamantine will, this liberated soul was roaming about the country like a lion, an absolute monist looking upon everything in the creation as nothing more than an illusory appearance, with no soft corner even for an impersonal God—who was after all only an appearance and not a reality ! Hence, to him, ceremonial worship, prayers, hymns, repetition of holy names before the images of gods and goddesses were no more than kindergarten exercises for the infant pupils of the spiritual school ! So, renunciation of the world, non-discrimination between appearance and reality, and meditation on the essential identity of one's self with the supreme Brahman assisted one in transcending the illusory planes of names and forms and in realising its essential oneness with the formless and unconditioned absolute. In Śri Rāmakrishna sitting on the portico of the Kāli temple, Tota Puri noticed a man of rare spiritual attainments from his introspective look and self-absorbed mood : and then this liberated soul, this tall, robust Panjabi monk addressed and poured out the contents of his mind into the depths of the extremely delicate, middle-statured, humble and unassuming Bengali disciple. The stream of

knowledge that had appeared on the rocky heights of his adamantine mind flowed down to the fathomless depths of the limitless sea of Śri Rāmakrishna's mind, pure, concentrated, luminous, ready to receive the grand message that the formless, limitless, eternal, uncaused and unconditioned Brahman alone is real : it is absolute existence, consciousness and bliss : it is the only reality : everything else, including one's body, mind and even ego is of the nature of illusory appearance.

The entire phenomenal existence is only a fabric of illusion wrought by *avidya* or primal ignorance. As soon as this *avidya* is dispelled by right knowledge, the cosmic texture of time, space and causation melts into nothingness: what remains is the undivided Existence of Impersonal God, and with Him the jñāna-yogin, at this stage, realises his absolute oneness. His body and mind cease functioning, and they do not respond to any test of life. To all onlookers, even to crucial physiological tests, he remains a corpse so long as this state lasts. This is the super-sensuous and super-conscious state, known technically as *nirvikalpa samādhi* when the traveller on the road of knowledge reaches his goal of spiritual illumination by realizing his absolute identity with the Supreme Brahman, or the Absolute. One reaches this goal as soon as one sees through the illusory nature of the universe with the search-light of his own discrimination under the direction of an illumined *guru*, and develops by constant renunciation and meditation an unshakable faith in his essential identity with the impersonal God.

With these realizations he could now play with equal mastery also on the twin chords of yoga and karma, in which he had become an adept in the course of his Tantrika practice and Hinduism evidently had nothing more to teach him. So he studied Islam, Christianity and Buddhism and found that there was nothing different in the cardinal teachings of the various faiths. Śri Rāmakrishna remained firm in his conviction up to the last day of his life that Jesus Christ was an incarnation of God. His arrival at the goal was marked by a vision. Probably the Prophet of Arabia, a personage with a white beard and grave countenance approached him in his effulgent glory and he immediately realized the formless God with attributes as described in the Islamic

scriptures, and became merged in the impersonal God, Brahman, without attributes. The path of Islam also led him up to the dizzy heights he had already scaled by his Advaita practice. *Ahimsa* or non-injury became to be almost the breath of his life. He had mastered both the method and the aim of Buddhism and he held in high esteem Lord Buddha as an incarnation of God. There was no difference between his doctrines and those of the Vedic jñāna kānda, declared Rāmakrishna when he came to the journey's end. It is not unreasonable to hold from the experiments of science which have convinced with its epoch-making revelations, even some of its distinguished votaries like Sir James Jeans and Sir Arthur Eddington about the possibility of the cosmic mind as the efficient material cause of the Universe and brought them almost in line with the Berkeleyan school of rational philosophy that neither the speculation of the philosopher nor the theories and hypotheses of the scientists are able to make the intellect jump out of itself to measure its own cause. There is an insistent demand in the human soul to come to terms with the unseen reality. So long as man is man, hoping and aspiring and reflecting on the meaning of existence and the responsibilities it entails, so long as he will be haunted by his unending dreams of perfection, he must strive to have a firmer hold on reality. All the sages, seers and prophets of the world point at the spiritual intuition of a pure heart as the only approach towards the transcendental reality. Rāmakrishna represented the highest expression of Divinity on the human plane, a combination of the intellect of Śaṁkaracārya and the heart of Buddha or Śri Caitanya and it was given to Svami Vivekananda, the illustrious leader of his young disciples, to realise such an import of Rāmakrishna's phenomenal life and to announce to the world, in his trumpet voice the thrilling tidings of such a glorious future. Rāmakrishna's life was a beacon light in the history of man in order to illumine the upward path of human civilization, thus help it out of the present welter of cultural ideals and direct it towards a great world-wide spiritual awakening. If such was Śri Rāmakrishna, what shall we say of his consort, Śri Sarada, the Holy Mother?

During his lifetime he was the centre of all her thought and activity. Even after his physical disappearance or *samādhi*, a sense

of his presence as a living, palpitating reality continued to be the ground-work of her earthly consciousness. We are also informed that Śri Rāmakrishna appeared to her in a vision and told her that death for him meant only passing from one room to another. This was verified to her in the visions she had of him and in the help and guidance she received from him at all times of crises in her life. She was endowed with the diverse qualities of the head and heart which would have made one great in any situation and even the great sanyasi disciples of Śri Rāmakrishna held her in reverence and consulted her when they were to take any decisive step in their life, Total detachment comes later on and not by avoiding work. When her niece was angry, the Mother reprimanded her and said women should not get angry so easily. They must practice forbearance. Their only protection in infancy and childhood is their parents, and in youth they take shelter under their husbands. Women are generally very sensitive. A mere word upsets them. And words are also so cheap now-a-days and they should have patience and try to put up with parents and husbands in spite of difficulties. Śri Rāmakrishna had always exhorted people to renounce lust and gold. When one of the nuns asked her if there were any truth in image worship because one of her teachers did not approve of it and instructed people in the worship of the fire and the sun, the reply was, you should not doubt the words of your own teacher. Why do you ask me about it when you have heard the opinion of your *guru* in the matter and she refused to give her opinion and when pressed she said: If your teacher be omniscient then he would not have made such a statement. From time immemorial people have worshipped images and thereby attained spiritual knowledge. Brahman exists everywhere. The prophets and incarnations are born to show the way to benighted humanity. They give different instructions to suit different temperaments. There are many ways for realising truth. Education would help a girl not only to improve herself but will be able to help others. Mental worries disappear from prayer. Mind must be controlled and there should be God-realisation. Spiritual practices can remove sins but past sins can be counteracted only by meditation, japa and spiritual thoughts, for the effects of karma are inevitable. All people live in the spirit body for one year. After that, food and water are

offered in Gaya for the satisfaction of the departed souls and religious festivals are arranged. By this means the souls of the departed are released from their spirit body. They go to other planes of existence and experience pleasure or pain, and in the course of time, are born again in human forms according to their desires. Others attain salvation from those planes. But if a person has some meritorious action to his credit in this life, he does not lose spiritual consciousness altogether in his spirit body. Desire is the principal cause of misery and by gradually cutting off the bonds of desire one will realise *nirvana* and merge one-self in God. The master suffers for others because he takes upon himself the miseries of the world. Non-attachment is true absence of desire, for non-attachment alone can free desire. He who speaks nothing but truth is lying on the lap of God. By meditating on the master one gets all essential spiritual moods. One who remembers him never suffers from want of food or from other physical privations.

The two series of conversations of the Holy Mother on various subjects are very instructive The first from the diary of a woman disciple, the second from the diary of a monastic disciple and the third series from the diary of several disciples both monastic and lay, from the year 1911 till her closing days. On education and marriage of girls a question is put that it is difficult to find suitable bride-grooms now-a-days ; many boys refuse to marry and the answer is yes, the boys have learnt to discriminate. They are gradually realising that the happiness of the world is transitory. The less you become attached to the world, the more you can enjoy peace of mind. On another occasion she said one must do some work and through work alone the bondage of work can be removed.

Svami Vivekananda was responsible, as his direct dynamic counterpart, for the spiritual awakening of the Śri Rāmakrishna Order which has been built up all the world over. Svami Vivekananda whose epistles were printed earlier and whose letters are now printed in chronological order, first verified the truth of his Master's message by his own experiments and observations, and then with a firm conviction born of his own realisations, he presented,

amplified and elucidated before the world the precious lessons which he had learnt at his feet. He made important practical deductions from the Master's message, that might go to exalt both individual as well as collective life. He brought a fresh sanction to the time honoured spiritual practices lying embedded in all the scriptures of the world and through the voice of the disciple, the world is really listening to the voice of the master, and is gradually realizing the bearing of Rāmakrishna's life and teachings on the cultural life of humanity. The two lives practically make one complete whole. Vivekananda brought down the clear and vitalizing stream of spirituality from the celestial heights and the seclusion of Rāmakrishna's life and made it break through the cliffs of doubt and scepticism and rush down hills and valleys in an ever-widening mighty current. The attitude of a young rampant vedantist-cum-Hegelian-cum-revolutionary like myself towards the cult of religious ecstasy and kāli worship, the spectacle of a born iconoclast and free-thinker like Vivekananda, a creative and dominating intelligence, a tamer of souls, himself caught in the meshes of what appeared to me an uncouth, supernatural mysticism, was a riddle which my philosophy of the Pure Reason could scarcely read at the time, says the late Sir Brajendranath Seal. With the transmission of Rāmakrishna's spiritual powers on the eve of his passing away, into Narendranath, the two streams became completely merged into one majestic river that rushed out afterwards, overflowing the disciple's heart, to bathe in its healing waters the arid world, in order to cure it of its cultural myopia, fighting mania and deadly canker of disbelief. By 1893 Vivekananda had become convinced and was anxious to carry on the message of Śri Rāmakrishna to the West and in 1893 at the Parliament of Religions at Chicago, U. S. A. his master's message of Universal Religion and to lift humanity above the morass of heretical doubts and sectarian dissensions received a favourable response. His towering personality, vast and varied range of knowledge, great command over English and Sanskrit, unusual powers of repartee, sparkling wit, above all his patriotic fervour and beaming spirituality, made a deep and lasting impression on all who heard him. His illuminating discourses gathered round

him volunteers to help him through his mission in the West. With an unbearable agony in his heart for the appalling misery of his dear motherland, and impelled by an inner urge to work for her salvation through a healthy and honourable cultural contact with the outer world, Vivekananda rushed out of India, alone and unfriended, relying absolutely on the Divine Will. Vivekananda had to overstep the social barriers right at the start on his chosen path of action. He had to suppress the instinctive craving of a Hindu monk for seclusion and for holy places of pilgrimage but was not the entire world a sacred manifestation of the Divine ? On the 11th of September 1893 in the Parliament of Religions the Svami's majestic appearance, expressive of a virile manhood, combined with his strikingly attractive apparel, made him conspicuous among the oriental delegates. As he rose to speak, the admiring and envious eyes were fixed upon his stately figure, with black hair, large and lustrous eyes, red lips and olive complexion set off by a big yellow turban, and flowing ochre robe, drawn in at the waist by an orange cord. When he started the address he was overwhelmed by deafening cheers from all corners of the hall. Vivekananda poured out his heart. Bereft of cold formalities, rigid dogmas, and hollow, stilted or illusive phraseology, his artless and spontaneous speech proceeded from the fullness of his heart and verily he spoke like an authority. The enraptured audience listening to the age-old message of unbounded catholicism of the Hindu seers saw new lights beyond the misty hedges of sects, communities, churches and denominations and his central theme of universal religion based on the findings of the Vedic seers of the day. A person emerging out of the depths of Asiatic heathenism had galvanized the audience in such a way by a more liberal, accommodating and rational view of religion than any of the erudite sponsors of sectarian churches present in the assembly could ever dream of. He had breathed a spirit of universalism into the parliament and immortalized it into a plea for tolerance, peace and amity among the religions of the world. The work which was done to found and spread the spiritual order of Śri Rāmakrishna is familiar to all. How out of the trouble and tragedy of this time and the confusion before us there may emerge a moral and intellectual revival—a religious revival—of a simplicity and scope to draw

together men of alien races and different traditions into one common and sustained way of living for the world's service.

Svami Vivekananda's letters are reflections of his mind, where thoughts freely help us to study the growth and development of one's mind and the inner history of one's being. The history of Svami Vivekananda's life is co-related with the awakening of India and the resuscitation of an Indian religion. He raised the nation which was lost to self-respect and self-confidence and accomplished it in a short span of life. In something like eight years he left a monument of work which will last for centuries. The seer in his prophetic vision saw, across the corridor of time, what was coming ahead. He wanted not worship but action. He was seer first and a patriot next. As a *guru*, as a teacher, as a spiritual leader, he had to solve the deeper problems of the lives of many. Every man is a hidden Brahman, but in life almost all act like miserable wretches. What is the cause of the disastrous anomaly ? How to remove it ? How can a man rise to the full stature of his Divinity ? All these questions are duly answered in Svami Vivekananda's letters.

Vedanta requires in us faith, for conclusiveness cannot be reached by mere argumentation. In 1889 in a letter 'Glory to Ramakrishna' he says, "My object in writing all this is, that formerly I was not a believer in the tale of the lady's early life. The idea that there might be such purity in the midst of a relation which society does not recognise, I used to consider as romance. But after thorough investigation I have come to know that it is all right. She is very pure, pure from her infancy." In 1890 he says "Tantric rites among the Tibetans that you have spoken of arose in India itself, during the decline of Buddhism.........The Vedic doctrine of karma is the same as in Judaism and all other religions, that is to say, the purification of the mind through sacrifices and such other external means and Buddha was the first man who stood against it. But the inner essence of the ideas remained as old.........To the knower of Brahman food comes of itself, without effort ; he drinks water wherever he gets it. He roams at pleasure everywhere. He is fearless, sleeps sometimes in the forest, sometimes in a crematorium, and treads the path which the Vedas have

taken but whose end they have not seen." Again in 1890, "Free from pride and delusion, with the evil of attachment conquered, ever dwelling in the Self, with desires completely receded, liberated from the pairs of opposites known as pleasure and pain, the undeluded reach that Goal Eternal". In Japan he saw a number of temples containing inscriptions of Sanskrit Mantras written in old Bengali characters. In Metcalf, Mass, the Americans are rich and spend money like water. A common coolie earns nine to ten rupees a day and spends it. The Hindu must not give up his religion but must keep religion within its proper limits and give freedom to society to grow. "My whole ambition in life is to set in motion a machinery which will bring noble ideas to the door of everybody and then let men and women settle their own fate......." Elevation of the masses without injuring the religion should be the motto. Three things are necessary to make every man great and every nation great: (i) Conviction of the powers of goodness, (ii) Absence of jealousy and suspicion and (iii) Helping all who are trying to be and do good. Jñānam is all right, but there is a danger of its being dry intellectualism. Love is great and noble but it may die away in meaningless sentimentalism. A harmony of all these was Śri Rāmakrishna. Such beings are few and far between; but keeping him and his teachings, we can move on. If among us, each one may not individually attain to that perfection, still we may get it collectively by counteracting, equiposing, adjusting and fulfilling one another. This would be harmony by a number of persons, and a decided advance on all other forms and creeds. "You speak of the meat-eating kṣatriya: meat or no meet, it is they who are the fathers of all that is noble and beautiful in Hinduism. Who wrote the Upaniṣads? Who was Rāma? Who was Kṛṣṇa? Who was Buddha? Who were the Tirthankaras of the Jains? Whenever the Kṣatriyas have preached religion, they have given it to everybody. Read the Gita and the Sutras of Vyāsa, or get some one to read them to you. In the Gita the way is laid open to all men and women, of all caste and colour. Is God a nervous fool like you that the flow of His river of mercy should be dammed up by a piece of meat? If such be He, his value is not a pie!" His Highness the Mahārāja of Mysore, Śri Chāmaraja Wadiyar

Bahadur of revered memory, enabled Svami Vivekananda to go to America and to him a letter is written on the 23rd of June 1894 in which he says "The one thing that is at the root of all evils in India is the condition of the poor. The poor in the West are devils; compared with them ours are angels, and it is therefore so much the easier to raise the poor. The only service to be done for our lower classes, is to give them education, to develop their lost individuality. My noble prince, this life is short, the vanities of the world are transient, but they alone live who live for others, the rest are more dead than alive. One such high, noble-minded and royal son of India as your Highness, can do much towards raising India on her feet again, and thus leave a name to posterity which shall be worshipped. That the Lord may make your noble heart feel intensely for the suffering millions of India is the prayer." Since that unofficial letter, as we know, the administration of Mysore under the aegis of the Royal Family has done a great deal for the uplift of the masses. The Upaniṣads and the Gita are the true scriptures; Rāma, Kṛṣṇa, Buddha, Caitanya, Nanak, Kabir and so on are the true avatars; for they had their hearts broad as the sky: and above all, Rāmakrishna. Where is the love, that weeping heart at the sorrow of others? Dry pedantry of the Pundit is the feeling of only one-self getting to salvation hurry-scurry! But where is that going to be? Was it ever likely or will it ever be so? Can anything be attained with any shred of 'I' left anyhow? He found out that the idea of caste was the greatest dividing factor and the root of Māya—all caste either on the principle of birth or of merit was bondage. The altruistic service was religion, the rest such as ceremonial observance was madness, even it be wrong to hanker after one's own salvation. Liberation was only for him who gave up everything for others, whereas others who taxed their brains day and night harping on "my salvation", "my salvation", wandered about with their true well-being ruining both the present and the prospective. In his letter dated the 15th of November 1897 written to a Bengali lady-disciple he says that he is not expecting to live very long. Ṛṣis have only recorded certain customs which society has adopted considering what was good for immediate self-protection. Take the

prohibition of widow re-marriage and the introduction of the law pertaining to it. Notwithstanding the desire of men to keep women completely under their control, they never could succeed in introducing those laws without betaking themselves to the aid of a social necessity of the time. If it be true that to marry every girl, it is difficult to get one husband each, then how to get, by and by, two or three for each, and hence the society has put one party to disadvantage. On the other hand widow re-marriages obtain in communities having a greater number of men than women, as in their case the objection stated above does not exist. If it be necessary to change any social custom the necessity underlying it should be found out first of all, and by altering it the custom will die of itself. Liberty does not certainly mean the absence of obstacles in the path of misappropriation of wealth. It is our natural right to be allowed to use our own body, intelligence or wealth according to our will, without harming others. The letters are most interesting, homely, entertaining and elevating. His last letter was to a Western Lady in June 1902. A race must first cultivate a great respect for motherhood, through the sanctification and inviolability of marriage, before it can attain to the ideal of perfect chastity. Marriage, sacred and inviolate, has produced great chaste men and women of immense power. If marriage is a contract or a forceful possession, to be dissolved at will, we do not find there the development of the idea of the virgin or the Brahmacarin. Hence the glory of life is chastity and the necessity of this great sanctification for the vast majority is the need of the hour.

As Svami Vivekananda has reminded us, to realise God the Brahman according to the Dvaitins or to become Brahman as the Advaitins say, is the aim and end of the whole teaching of the Vedas, and every other teaching represents a stage in the course of our progress thereto. And the great glory of Śaṁkara is his genius in giving wonderful expression to the ideas of Vyāsa. An Absolute Brahman alone is true: so relatively true are all the different sects, standing upon different manifestations of the same Brahman, whether in India or elsewhere. Thus, it is not necessary to give up anything, nor go about seeking anything anywhere: it will be

enough to utilise a little from the inherited, infinite store and apply as required. In manifesting the divinity in man, everything will be arranged harmoniously about.

So, India will be raised—not with the power of the flesh, but with the power of the spirit : not with the flag of destruction, but with the flag of peace and love, the garb of the *sanyasin* : not by the power of wealth, but by the power of the begging bowl, which will bring all the forces of good together. Śri Rāmakrishna awakened the ancient mother once more : she is sitting on her throne, rejuvenated, more glorious than ever : and with Svami Vivekananda let us proclaim her to all the world with the voice of peace and benediction.

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REVIEWS

Mysore Census Report, 1941—Popular Edition—By P. H. Krishna Rao, M.A. Census Superintendent. Copies can be had from the Central Government Book Depot, Bangalore. Price Rs. 1-8-0.

THE popular edition of the Mysore Census Report for 1941 is not a dry as dust account of tables and diagrams with which Census Reports are generally full but furnishes an analytical, graphic and informing account taken from detailed statistical matter collected for the purposes of the Census of 1941. Mr. P. H. Krishna Rao has written a short history of the development and progress of Modern Mysore from the commencement of the Census operations in India. Mr. Krishna Rao has had opportunities, as a touring officer, of coming into close contact with the people in different parts of the Mysore State. He has studied their needs and requirements at first-hand. He is familiar with their daily life, their complicated problems of existence and their wants. As a lover of art and as a student of Mysore history he has visited the rich treasures of Mysore art provided for the enjoyment of the Mysore people by kind nature and a bountiful providence as well as by the dexterous handiwork of man. The Sivasamudram Electric Power Scheme, Krishnaraja-sagar, Marikanive, Shimsha, Markonahalli, the Iron Works, the Paper and the Sugar industries may be mentioned amongst the many undertakings which have advanced the name of Mysore in the Indian niche and to these might be added the activities of the Health Department, the Industries Department and the Medical Department which have contributed towards progressive amelioration of the lot of the people inhabiting the State. Poverty is gradually though slowly decreasing. The health of the people is gradually improving. The havoc wrought by the plague and the cholera epidemics as well as by malaria which unfortunately still exist amongst us is minimised and the Rockfeller foundation has assisted in diminishing the ravages on health from the attacks of the anopheles mosquito. I think it was Sir M. Visvesvaraya who thought of malarial engineering which was in vogue in Italy and in parts of East Bengal. Considerable attempt was made to reduce death from malaria. The Royal House of Mysore has always interested itself

in introducing protective and prophylactic remedies against the epidemics. Science has far advanced and we gratefully record that Mysore has not lagged behind in making use of the discoveries of science for the benefit of man. The Mysore citizen with his companions elsewhere has his allotted part in the world. Mr. Krishna Rao with the figures available has brought out a report as interesting as possible to the layman and the scholar and I am sure it will help the reader to understand Mysore better and induce every Mysorean to do his bit to improve in every possible way the country he lives in. We congratulate Mr. Krishna Rao on being the first to hear of the plans of Mr. Yeats, Census Commissioner for India as well as on being one of the most assiduous officers in applying his plans and present it to us in a brief, short, precise and yet intelligent, lucid, arresting and attractive picture of this famous and important unit of India as an organism rather than as a statistical item. Regarding the get-up, illustrations, format of the book under review, it might be said, in the words of Sir Philip Sidney it will " keep children from play and old men from the chimney corner ". The Mysore citizen also plays a great role in the Mysore Census and it is upon the information which he gives that the report is furnished. This report states how he is governed and how the information which he gives is analysed and given back to him in a clear, presentable and understandable manner.

S. S.

Shri Bhagavad Gita (745 Slokas, Bhojapatra MS.) — Edited by Rajavaidya Jivaram Kalidasa Shastri. Published by the Rasashala Aushadhashram, Gondal. Kathiawad. Price Rs. 5/-

Bhagavad Gitārthaprakāśika of Śri Upaniṣad Brahmayogin—Edited by the Pundits of the Adyar Library. Published by the Adyar Library, Adyar, Madras.

Śrīmad Bhagavad Gīta with Sarvatobhadra of Rāmakanṭha—Edited by Dr. T. R. Chintamani, M.A., Ph. D. Madras University Sanskrit Series No. 14. Price 5-4-0.

The Hindu Philosophy of Conduct Being class-lectures on the Bhagavad-Gīta—By Rao Bahadur M. Rangācharya, M.A. Vols. I, II and III. Copies can be had from Mr. M. R. Sampatkumaran,

14/A, Sunkawar Street, Triplicane, Madras or Messrs. Natesan & Co. G. T. Madras.

The Bhagavad Gita (Mahābhārata Bhiṣma Parva. Ch. 25-42)—By Rao Saheb N. K. Venkatesam Pantalu. Anantpur. Price Re. 0-4-0.

The Spirit of Gita—By Dewan Bahadur Santokh Singh, B.A. Sikar, Jaipur State.

IN all these works one question arises for consideration *i.e.* regarding the number of verses comprised in the Gita whether it is seven hundred, seven hundred and forty-five or seven hundred and fifty-five. Learned introductions have been written by scholars of repute and it is difficult and perhaps profitless to enter into a detailed discussion or disquisition on this topic. Undoubtedly the value of the seven hundred verses in the Gita remains undiminished and supreme, whatever the value of the Kashmirian recension with seven hundred and forty-five verses for the historian. As the Gita of the great acāryas loses not a bit of its value even if the earlier recension contained more verses in it, it is unnecessary to recapitulate the several arguments advanced in these works under reference and we may have to plead inability as did the late Mr. Telang that the discrepancy is unaccountable. The Suddha Dharma Mandalam published the Bhagavad Gita called the Samagra Gita. The twenty-fifth adhyaya of that work is deemed the Gita proper while the first and the twenty-sixth adhyayas relating to the analytic and synthetic aspects of the praṇava are based on the plan of the sacred Gayatri, a plan followed in the construction of the Mahābhārata, Rāmāyaṇa and the other Sanskrit works of note. In the Bhojapatra manuscript published by the Rasashala Aushadhasram, Kathiawad are also found seven hundred and forty-five verses. There is a difference in the number of verses attributed to several speakers from what are given to them in the traditional and orthodox text of the Gita. There also exist Arabic and Persian translations of the Gita made in the period of the Muhammadan Emperors which give seven hundred and forty-five stanzas. For example, the Persian translation of Abul Fazl contains seven hundred and forty-five. Likewise, manuscript numbers 1949 and 1950 in the Library of the India Office as also the manuscripts in the Malti

Sadan Library of His Highness the Mahārāja of Benares where there is a Persian translation by Sha Ali Dustagir numbered 165 and 166 contain seven hundred and forty-five stanzas. The Gita in the time of Al-beruni was of seven hundred and forty-five ślokas as mentioned in his Tarik-i-Hind translated by Sachau and published in London in 1912. In the Sarasvati Grantha Bhandar, Rasashala there are forty manuscripts of the Gita showing different variants at different places and the important one among them is a manuscript dated 1236 Samvat which gives twenty-one additional verses and more than two hundred and fifty variants corresponding in most parts to the Kashmirian recensions referred to above. While the Bhojapatra manuscript having seven hundred fifty-five verses is late in date, admittedly it cannot be said that the extra ten stanzas are later interpolations, for several verses of three padies in the original were taken down as two and none of these is later than the Kashmiri Gita. The Tadpatrikar's edition of the Bhandarkar Oriental Research Institute based on the Kashmirian recension also contains seven hundred and forty-five verses. Abhinavagupta's commentary on the Kashmiri recension corresponds to the Bhojapatra manuscripts. The Calcutta edition shows variant readings in some places not found in the current text. Abhinavagupta appears to explain Dṛtrāṣtra, the Pāndavas and the Kauravas as mere psychological entities. The Anandasram edition seems to follow the text of the Bhojapatra manuscript. It is sufficient to invite the attention of our readers to the observations of Dr. Kunhan Raja in his introduction to the Bhagavad Gitārtha Prakāsika of Śri Upanisad Brahma Yogin published by the Adyar Library. Dr. Belvalkar in the New Indian Antiquary Vol. II No. 4 after submitting the Kashmirian recension to a searching analysis establishes the traditional genuineness of Gita. The great acāryas gave an equal place to Gita with the Vedas and Upaniṣads: Gita was included in the *Prasthanatrayī*.

Prof. P. P. S. Sastri's critical edition of the Mahābhārata does not contain the verses found in the Northern or Kashmirian recension enumerating seven hundred and forty-five verses for the Bhagavad Gita. The five verses giving the extent of the Gita in the Bhiṣma Parvan of the Mahābhārata are not to be found in the

Asiatic Society edition published in 1836. So also that enumeration is not to be found in the Tilak's edition of the Mahābhārata. Likewise one of the Persian translations in prose has only seven hundred verses. All these show that the Gita which has long been taken to contain seven hundred verses is a complete and independent work. There is authority to show that the Gita which Śaṁkara used had only seven hundred verses, but we know that Nilakantha was aware of the seven hundred and forty-five verses recension and commented on it, while Vedanta Desikar is content with the text of the Ācāryas.

It is curious that as between Ramākantha and Abhinavagupta who closely follows his teacher, there are cases where Abhinavagupta follows the vulgate or the traditional seven hundred verses recension of the Gita in preference to Ramākantha and he follows variant readings. Both of them have been undoubtedly later in date than Śaṁkara and there can be no doubt that Ramākantha was aware of Śaṁkara's text. Though a number of Kashmirian writers refer to Śaṁkara, not one, perhaps, thought that the readings in the text commented on by him conflicted with their own text or that his interpretation differed from their philosophic conclusions. Dr. Schrader considered that some fifteen more verses were known to exist as early as the ninth century *A. D.* relying for this statement on the commentaries of Abhinavagupta and Anandavardhana who follow Rajanaka Ramākantha mostly. It has been ascertained that the text which Śaṁkara used is the oldest we have and we know of and on this text several schools of thought and innumerable commentaries have come to be written upon. The difference between the vulgate, Ramākantha, Abhinavagupta and Bhāskara editions are given in detail on pages 43 to 80 of the introduction to the Sarvatobhadra by Dr. Chintamani. These differences do not show that they mattered much from the practical point of view of a serious study of the Bhagavad Gita. We congratulate the editors on the excellent material they have furnished on this subject.

Professor Rangacharya's work stands alone and apart and the publication in its complete form has come none too soon. His lectures are a token of gratitude and love for the foremost

educationist in India of the time, Rev. Dr. William Miller of the Christian College, Madras. They are a series of lectures delivered by a devoted Hindu and believer in Hinduism to a class of believing Hindus. In the publication of these volumes have been associated his life-long friend, the late Mr. M. B. Varadaraja Iyengar and their worthy sons, Mr. M. R. Sampatkumaran, son of the professor and Mr. M. B. Narasimha Iyengar, son of Mr. Vardaraja Iyengar, who have published the present work from the type-script of the shorthand reports of the original lectures. The matter is dealt with in a manner so different from the other works that we read of on the same subject yet they look like original master-pieces in English literature itself reminding us in the words of Dr. F. W. Thomas, of the 'Bhasyas of the famous commentators themselves'. Introduction, analysis, commentary, and recapitulation are the watch-word of a true teacher taking his disciples hand in hand with him on the long road of realisation of the cardinal teachings of the Gita. It is a guide to the philosophy of conduct in the Hindu's life. The exposition can only be understood by a serious application to the reading of it.

Rao Saheb Venkatesam Pantulu analyses the facts in the Gita and points out to the spectator how Arjuna was convinced, detached from his *moha* and *śoka*, was freed from sorrow which had enveloped him and resolved to discharge his duties for the sake of the duty as became a Kṣatriya, consequently awaiting the orders of Śri Kṛṣṇa to proceed further on the battle-field.

Dewan Bahadur Santokh Singh in the Spirit of Gita with its background in the Mahābhārata and with the assistance of the several Sanskrit works, presents to us his view of the Bhagavad Gita that it was a war of righteousness in which Śri Kṛṣṇa an avatar of Mahāviṣṇu taught to his other self, Arjuna, the great secret of existence, man's lot on earth, and the necessity for man to perform his duty unconcerned and unattached both in its performance and in its consequence. Arjuna, realising the Lord, radiant, all-penetrating and endless, found that karma or right conduct was the flower of right wisdom and right worship: that conscience must be a guide in an undertaking; that the laws, rules and customs of the society in which man's lot is cast should be

observed: and that desire such as it is should be trained in the channels of universal love and service. For karma is the expression of one's essential divine nature and unit, with the world around resting on self-control, being a complete surrender of one's will to the Supreme Lord, and the dedication of one's life to the service of humanity. It is determined and directed from within, by the soul. It is done as duty and not to secure any special advantage over others. It raises the doer to the region of wisdom and immortality and liberates him from the bonds of ignorance, born of base desire and selfishness.

S. S.

Śāstradīpikā (Tarkapāda) of Pārthasārthi Miśra—Translated into English By D. Venkataramiah, B.A., L.T. Gaekwad's Oriental Series No. 89. Price Rs. 5-0-0.

THE aphorisms of Jaimini have a distinguished place in Indian eschatology. Perhaps without them neither the laws nor the moralities of the Hindus can be understood in their proper perspective. It cannot be gainsaid that such slackness of understanding was responsible for the misguided and gradually misunderstood ideas and opinions of the Hindus in the olden days and for a general empirical judgment on laws in later times. Considerable reliance in modern Hindu jurisprudence is sought justified on principles of *stare decisis* while the same can easily have been reconciled on the basis of the growth of political thought and political notions in Hindu India adapted and suited to the changing needs of the Hindu community. The theme of Jaimini's interpretation is well-known and no other work ancient or modern of which we have heard comes up to its level. Consequently the Hindu-speaking world and the Sanskrit one in particular cannot be sufficiently grateful to Mr. D. Venkataramiah for his English rendering of Śāstradīpika of Pārthasārthī Miśra in the Gaekwad's Oriental Series. The importance of Mimamsa lies in its attempt to distinguish the authority of the Vedas against the feeling of the time by providing sound canons of criticism and interpretation whose validity and aims of knowledge would thereby be properly appreciated. It is unnecessary in this review to deal at length with the development of Indian thought in this branch of the subject in the wake

of the translator or to expatiate on the differences between the Mimamsakas and the Buddhists in the interpretation or how Kumarila's exposition of the fallacies is to be appreciated. As Mr. D. Venkataramiah says, while Kumārila accommodates idealism to some extent in accounting for erroneous knowledge, Prabhākara holds the extreme realistic view banishing error altogether from the domain of knowledge. The nihilism of the Mādhyamikas and the idealism of the Vijnānavādins are both refuted and the objective world is regarded as a positive entity existing in its own right independently of the senses and the mind which comprehends it. The world in the Mimamsa view is an ultimate real and not error-begotten as advocated by the Advaita Vedanta. Thus both schools behold realism in idealism with the Mimamsa epistomology. The existence of God is opposed by the Mimamsakas of either denomination and Karma alone is the supreme importance and God as arbiter of man's destinies finds no place in their scheme. They have not even the belief that the deities to whom offerings are made are competent to confer rewards on men. They are mere hypothetical beings intended so to speak, to make up the sacrificial structure. The sacrifices generate the unknown potency, the transcendental result, *viz. apūrva* which of its own accord yields good or bad results without any interposition of the deities. Such being the position of the Mimamsakas it is rather inexplicable how it could be maintained that if performed in the spirit of an offering to God without thought of reward, the *kāmya* ceases to be *kāmya* and partakes of the nature of *nitya* helping forward the aspirant to *mokṣa*. It is important to observe that the work under review makes no mention of Divine Grace by which to attain the highest end of human endeavour, *paramapuruṣārtha*. Perhaps, the abandonment of the *svarga* ideal and its replacement by *apavarga-mokṣa* was regarded as a later phase in the history of the Mimamsa philosophy.

S. S.

Rāmāyaṇa Polity.— By Dr. Miss P. C. Dharma, M.A., D.LITT. Women's College, Benares Hindu University. Price Rs. 2-0-0.

DR. DHARMA has properly dedicated her Rāmāyaṇa Polity to Pandit Madan Mohan Malaviyaji, Parent and Architect of the

Benares Hindu University and Rt. Hon'ble V. S. Srinivasa Sastri has given a discerning foreword to this work. I am very much interested in this kind of work which has analysed Rāmāyaṇa under intelligible heads, easily appreciated by a student of modern polity; the system of administration, the ministry and so on. The author is not new to our readers. One of her articles has already appeared in QJMS Vol. XXVIII, pp. 1-19 and 73-83. We learn, not for the first time, that while constitutional monarchy was preferred and an interregnum was disliked, a king could also be elected in which case unanimity was necessary when the king was elected by the *Sabha*. The succession of the king was signalised by the coronation. The idea generally prevalent that on the death of a ruler the ancient Hindu polity resulted in anarchy is not correct. The political organisations disclosed by Vālmiki as existing in those days suggest advanced political developments quite comparable to the institutions of our own epoch. We look forward to a fuller treatment of these subjects by the author.

S. S.

Bhāsa—By A. S. P. Ayyar, M.A., I.C.S., Bat-at-law. The Madras Law Journal Office, Mylapore, Madras. 1942. Price Rs. 2-0-0.

MR. A. S. P. AYYAR, who is well-known to every English knowing reader, has started the "Indian Men of Letters Series" with this work of his as its first number. The high literary talents of the author and the vast number of published books he already has to his credit assure interested readers that more works of an equally valuable type will appear in quick succession in the series.

This work presents a glimpse of almost every aspect of Bhāsa and his works in an easy, simple and effective language, on the basis of the Thirteen Trivandram plays being those of Bhāsa whose reputation is recognised by such great writers as Kālidāsa and Bāṇa. Although the work is free from controversies relating to the age of Bhāsa, the authenticity of the Thirteen Trivandram plays etc. it contains a brief account of the play *Yajñaphalam* which was published at Gondal in 1941, and attributed to Bhāsa by its editor Rājavaidya Kāḷidāsa Sāstri. Mr. Ayyar contends that the play cannot be Bhāsa's and opines that it was "probably written in the 11th or 12th century *A.D.*"

Mr. Ayyar's book has been divided into four parts dealing with the topics 'Bhāsa Re-discovered', 'Bhāsa's Plays', 'The Greatness of Bhāsa' and 'Bhāsa the Man. His Ideas and Ideals' respectively. A brief but good summary of all the thirteen plays has been given in the second part, while the several aspects of those plays have been dealt with in detail in the third. The fourth part is intended to present a picture of the great Bhāsa as man, and it must be observed that the persuasive eloquence of the author has made the presentation successful and effective.

The book is sure to create interest in the minds of the general readers to acquaint themselves with the works of Bhāsa in originals or at least in authoritative translations.

S. R.

The Sutta-Nipāta : Parts I & II Uragavagga and Cūḷavagga.—By Sister Vajirā. Published by the author, Mahabodhi Society, Saranath, U. P.

SISTER Vajirā has edited in Roman script the text of the Uraga and Cūḷa vaggas of the Sutta Nipāta and translated them into English. When the Uragavagga was brought out the Buddhist for November 1941 found fault with her rendering of the word *Khagga-visana* ignoring the translation of Rhys Davids of that work given as a foot-note. In the preface of the second part she answers this unnecessary criticism with the help and guidance of the veteran Pāli, scholar, Prof. Dhammananda Kosambi. These two publications of the Mahabodhi Society, Saranath, are undoubtedly a valuable contribution to rouse the public interest in the Buddhist Pāli literature. It is hoped that Sister Vajirā will bring out erelong the other vaggas to complete the Sutta-Nipāta.

P. S. L.

A Biographical Dictionary of Puranic Personages—By Akshya Kumari Devi. Vijaya Brothers, Calcutta. Price Re. 1.

THE Vedas and the Puraṇās and other ancient scriptures of the Hindus were regarded as confused fantastic poetic hallucinations of deluded minds, crazed by scorching heat waves of fiery tropical sun and terrific thunderstorms, is proving to be an inexhaustive mine of primitive racial, tribal customs and rites. We find that the yakṣas are the Australoids who spread over the Indian peninsula

and still form the substratum of, especially of Southern Indian population. Tall rākṣasas were Negroes and pygmy niṣadas were Negritoes.

It is very interesting to see how ancient traditions and customs of different races and climes have a common or similar origin *e.g.* compare the descriptions of the Ṛgvedic pantheons of the constellations, Rudra, Prājapati etc. It is novel to know that Rudra, Maruts, Tramvaka Śiva seem to be of Khasa or Kasya introduction; Sumerian Tammuz (Triambaka) representing the Orion, is called Sipa (the shepherd Paśupati) and Sib-Ziama the faithful shepherd of heaven.

Though a Biographical Dictionary, it clearly and briefly describes the several races that came to India and the strong influence left by them as in the land. The Alpine type is still dominant in Guzerat, with the Parsis as its best representatives: Nagar Brahmins have more or less pure Alpine factors in them: Some Bengali K atriyas and the Coorgis show alpine traits: In Mahārāstra and Kanara Alpine strain is mixed with the Australoids.

In his article in the *Prabuddha Bharata* of June 1942 Mr. C. R. Roy says that the Vedic Āryans came after the foundation of the Indus Civilisation and that the principal race of the Indus valley civilisation was the Alpine people, though other three, pre-Dravidian, Mediterranean and Mongoloid were present. Mr. Roy like Srimati Akshayakumari Devi states that the type of the Vedic Āryans is represented now by the Punjabis, Jats and Afghans; but the Alpine race which is now represented by the Sindhis, Gujaratis, Marāthas and Bengalis entered India first and occupied the Indus Valley and founded the Indus Valley Civilisation.

From the archæological discoveries it has become desirable that the Ṛgveda should be studied anew on scientific lines; it is undoubtedly the store-house of knowledge of the past. Even the puraṇas, since treated as legendary, has social values of great importance.

A chronological table of ancient and post-vedic dynasties and personages is given, as also a valuable index. In the frontispiece the constellary figures of the Ṛgvedic pantheon is given with notes describing the several figures.

R. B. P.

The Problem of Aborigines in India—By A. V. Thakkar, L. C. E. Gokhale Institute of Politics and Economics. Servants of India Society's Home. Poona, 4. Price Re. 1-0-0.

MR. THAKKAR in this work deals with problems created by the original inhabitants of the place before the Āryans poured in from the North-west and North-east passes and pushed them to the hills and forests by their superior powers and talents. These unfortunate people are steeped in poverty and ignorance and do not know their rights and privileges, much less their collective and national responsibilities. It is the duty of those who are better placed in society and who are in a better scale of civilization to try their best to ameliorate the lot of these people who are scattered and spread over the hills and forests in different parts of India numbering over two crores. Their primitive condition, crude and shifting agricultural methods, modes of living, and the hereditary slavery are appalling to behold. The co-operative institutions, land mortgage banks, adult education, free compulsory primary education, none of these unfortunately reach them. If we can clear their debts and free them from the clutches of the usurious and unscrupulous money-lenders, and enfranchise their lands, teach them the elementary rights of citizenship, the three R's, clean living, and to be rid of the drink evil, we will have done a great deal. It must not be understood that the lot of these people is not realised or that in modern times no attempts have been made to better their condition. There are various philanthropic institutions devoted to their uplift and there is a Bhil girl prosecuting her studies in an Arts College but those backward areas where the Aborigines live have got to be reclaimed to civilisation.

S. S.

Akhand Hindustan—By K. M. Munshi. New Book Co. Bombay. Price Rs. 4.

THIS neatly got up book is a collection of several articles and the speeches by Mr. K. M. Munshi on various topics relating to the political and cultural history of India. They further show that the unity of India rests not only on the political factors but also on the supreme culture of India which has been building up in India on the thoughts, ideals and efforts of men and women who identified

themselves with them. The Indian people of today are a composite ethnical product, with a common Indian stamp, contributing to a common culture and buiding up a common type of tradition, thought and literature. And beneath the manifold diversity of physical and social type, language, custom and religion, which strikes the observer in India, there can still be discerned a certain underlying uniformity of life from the Himalayas to Cape Comorin. That is, an Indian Character, a general Indian personality which we cannot resolve into its component parts.

The Āryan culture teaches the law of becoming which means not what one is, but becoming by self-directed efforts: it also teaches us the law of moral causation by which the man transforms himself to something definitely pleasing by becoming non-violent in thought, word and deed. The chapters on truth, surrender to God, the spirit of silence and solitude offer convincing material. "Akhand Hindustan is undivided India of Hindus, Muslims, Sikhs, Christians, Europeans and Parsis; of every one who is born in India or who has his home in India".

R. B. P.

Immortal India—By L. H. Ajwani, M.A. Professor of English Literature, D. J. Sindh College, Karachi. Published by the Educational Publishing Co. Karachi. Price Rs. 2-8-0.

PROFESSOR Ajwani has attempted in this work to present a picture of the 'Immortal India', India as immortalised by her great achievements in religion, philosophy, politics, literature, arts and sciences and by her unique contribution to world's culture. A vivid picture is drawn of the peace, prosperity and plenty which reigned in India in the past as compared with her condition today, attributing this state of affairs to modern conditions of existence and exploitation of her resources by outside agencies and the absences of a tariff wall against export of her raw materials. India is an indivisible whole presenting unity even in the midst of diversity and a truer understanding of each other among the major communities in India, that we are Indians first and everything else afterwards will make India free and a willing member of the British Commonwealth of Nations. The author has extensively quoted from the writings of such eminent men as

Max Muller, Vivekananda, Sir S. Radhakrishnan, Ranade, Chatterjee, in the scientific spirit of an honest observer.

D. S. A.

Poligars of Mysore and Their Civilisation—By P. B. Ramachandra Rao. "Sundera Vilas", Seshadripuram, Malleswaram P.O. Price Rs. 1-8-0.

MR. RAMACHANDRA RAO has here collected together the several articles which he contributed to these pages on the subject dealing with a class of rulers known as Poligars, a number of whom lived within the present Mysore State. The Poligars were not dangerous persons or arrogant free-booters: but while they existed prior to the foundation of the great Hindu Empire of Vijayanagara that empire favoured their development and provided great scope for them. A study of the poligar regime bringing together all the available material of their history on a single canvass with a view to throw light upon the history of the times is always interesting and the work before us is a preliminary survey of one part of the entire field of poligars. We echo the opinion of Rājasevasakta Diwan Bahadur Dr. S. K. Aiyangar that erelong Mr. Ramachandra Rao will collect together the detailed information in regard to the various pālyams and present a synthetic history of the poligars.

R. H. R.

Kashmir: The Play Ground of Asia—By Sachchidananda Sinha. Published by Ram Narayan Lal, 2, Katra Road, Allahabad. Price Rs. 3-8-0.

WE compliment Dr. Sinha on being able to find time amidst his multifarious duties as Vice-Chancellor of the Patna University and his editorial work of the Hindustan Review to take up this excellent guide book on Kashmir or The Play-ground of Asia containing copious, practical and up-to-date information on several aspects which require to be known beforehand by anybody who intends to take a trip to the famous vale of Kashmir. It is appropriately dedicated to the sacred memory of Pandit Motilal Nehru, nationalist, patriot and reformer, the most intellectual and patriotic son of modern India who has left in his son a national asset. With the book before him no traveller to Kashmir will find himself a stranger or get cheated by anybody who may try to take advantage of the visitor.

Kashmir has always been a beautiful, attractive, ideal holiday resort, ordinarily rising over 5,000 feet above the sea level, dotted with lovely lakes including the lake Woolar through which flows the river Jhelum, navigable throughout its length in the state, accommodating house-boats, presenting an emerald of verdure enclosed in arcadian amphitheatre of virgin snow. The country is interesting to the antiquarian, geologist and the artist. To the invalid it gives health. There is ample material for inspiration and research. It is a fine hunting ground for the sportsman. The majestic Nanga Parbat overshadows the beauties of nature and here are beautiful mountains averaging over 1,5000 feet surrounding Kashmir and it is not unjust to call it the richest of the beautiful and fertile of the Central Asian valleys. Kashmir is a definite historical and cultural and linguistic unit and an important Indian State with all modern elements of administration introduced during these recent times. It was included in the Empire of Aśōka in olden times and was visited by Hineu-Tsang when Lalitaditya the most famous of its Kings was ruling in the fifteenth century. It was overrun by the Muhammadan invaders and subsequently from 1819 onwards it became a Hindu Kingdom. Dr. Sinha refers to the archæological monuments, ancient and interesting. The great industries are described. Its arts, crafts, the textile and the woollen industries, the hand-woven carpets and so on rightly famous for centuries are dealt with. Its rice industry and granaries, the fruit industry and the forest products furnish material for a close study. There are several roads to Kashmir any one of which might be resorted to by the traveller. This book is not a mere guide. It is replete with historical and administrative details to which we would invite the attention of our readers. The pilgrimage to Amarnath would be one of the most interesting. It would be interesting to observe that in 1918 His Highness the late Mahārāja of Mysore, Śri Krishnarāja Wadiyar visited Kashmir and on his return introduced many changes in the scenic appearance of Bangalore and Mysore and in many parts in the interior of the State. A narrative by his then Private Secretary R. H. Campbell makes a fascinating reading in which like the Traveller by Oliver Goldsmith, he fondly prays ultimately that he might get back to Mysore.

S. S.

Kerala Culture—By K. Mammen, University of Travancore, Trivandrum.

WITH a wonderful mastery of fact and knowledge of anthropomorphology the author has attempted in this informative thesis to trace Kerala culture from the palæolithic age down to the time of the Āryans who are referred to in literature as the pre-Dravidian and Dravidian races, as 'the demon and monkey tribes' and promises to follow it by a companion volume dealing with the influence of Āryan culture, Jainism, Buddhism, Judaism, Christianity and Islam in the land.

From the affinities in speech, manners and customs noticeable in the Kadars, Malayans, Irulars, Kanikkärs, Malapulayas and the Veddar of Cochin and Travancore forests, he concludes that they represent the proto-Australoids, Mediterraneans and Armenoids who must have found their way into Kerala by the sea. Over this pre-Dravidian substratum is the layer of the Dravidians who filtered into the land through the passes in the Western Ghats forming the eastern mountain barrier. The Dravidian hordes seem to have freely mixed with the pre-Dravidians and promoted the duties of the latter to rank with their own. Because of this fusion of races and faiths and of the absence of racial and religious antagonism, the author very rightly calls Kerala an 'enthnological museum'. We look forward with pleasure and eagerness to his companion volume where an attempt will be made to trace the fusion of the Āryan and Dravidian, of the East and the West in the land which was a 'refuge to many a people who desired freedom of thought and worship.' 'The recent Temple Entry Proclamation is the sequel and the logical outcome of these ideals'.

P. S. L.

Indian Historical Record Commission, Proceedings of Meetings, Eighteenth Meeting held at Mysore. Volume XVIII, January 1942.

THE Eighteenth Meeting of the Indian Historical Records Commission was held in Mysore during January 1942 under the kind patronage of His Highness the Mahārāja, whose brilliant address shows the rich harvest is awaiting the historian for a genuine history of Mysore. In the eloquent words of Mr. John Sargent, history should be "the record of persistent, enlightened and constructive

effort for bettering the living conditions of ordinary man and woman". The development of a Historical Museum and a Record Office in the State as indicated by His Highness would be a great asset. In addition, if to it be 'added a Record Office, specially designed for the purpose in accordance with the latest scientific arrangements, in which there should be preserved all the public records of the period, just as the older records are preserved in the Oriental Library', it would ensure accurate recording of facts and events for all time.

Various and varied are the subjects dealt with by different scholars during the sessions. In all fifty-seven papers have been accepted. In his valuable contribution, "Jesuit Letters and Accounts", Rev. Father Heras emphasises that in any history treating of Akbar Jusuit testimony should not be ignored, as the Jesuit Letters serve an important purpose to our history. Certain un-published letters have been mentioned in which students would find ample material for their study. Volume XIV QJMS is referred to in Dr. S. Krishnasvami Aiyengar's contribution on Kantirava Narasaraja Wadeyar, mentioning the interesting episode of the war of the Noses. Dr. M. H. Krishna's letter of Vira Rajendra Vodeyar Rāja of Coorg, and the paper on "Humanitarian Ideas in Madras, 1800 to 1835" by Dr. B. S. Baliga speaks of the introduction of vaccination for the first time in Madras, the removal of slavery and slave trade, the suspension of *Sati*, the law and prison reforms and crime and punishment during the Company's administration and also measures relating to the public health and public morality.

The paper on "Mirat-al-Haqaiq" by Captain Mahārāj Kumar Raghubir Singh refers to a valuable Persian manuscript in the Bodlean Library, for the years 1719-1727 running into 489 folios, presumably the only one in existence. The letters of William Petrie of the Madras Council between 1790 and 1802 addressed to Henry Dundas and Lord Mornington throw much light on the valuable historical material for South Indian History, particularly the history of Mysore under Haidar and Tippu. Dr. K. N. V. Sastry in his paper on "Petrie Papers" details two such letters.

A few letters at the British Museum of Qutb Shah and Mir Jumla relating to the partition of the Karnāṭaka by Golkonda and Bijapur by Jagadat Narayan Sarkar gives original information regarding seventeenth century history of India. Among other valuable papers may be mentioned "Note on some ancient documents from Doddaballapur" by Rao Bahadur C. Hayavadana Rao, "Life and fortunes of Sevaram Jagadees" by C. V. Joshi of of the Baroda Government, "Some Oriental Original Marathi Documents" by Rao Bahadur M. V. Kibe, and "Dasturulul Amal of Jawahar Mal Baikas" by Dr. Mahomed Aziz Ahmed.

The Historical Records Exhibition, an adjunct to the Commission, was also held at the Jagan Mohan Palace, Mysore. Apart from the ancient manuscripts, photographs of monuments, coins, paintings, arms and armours of the State set as exhibits, the records of the Imperial Records Department form an unique value. Exhibits from Jodhpur, Baroda, Indore, Poona, Bijapur and other places are special features. A list of exhibits appended to the volume is extremely helpful.

R. B. P.

Thiruvonam—The National Festival of Kerala—By L. K. Balaratnam, Karamanai, Trivandrum. Price Re. 0-8-0.

MR. L. K. BALARATNAM who is not new to our readers has attempted to trace the history and depict the character of the ancient festival of Kerala, Onam in this brochure which we are confident will stimulate interest in the revival of games which enabled the ancient people to maintain a cherry outlook on life.

Thiruvonam which literally means the twenty-second asterism in the lunar mansion is the most important national festival of Kerala celebrated to commemorate the glorious reign of an old king Mahābali, who reigned over Kerala ; probably corresponding to *Bali-padyami* which is celebrated in Mysore and in parts of the Karnāṭaka to commemorate the reign of Mahābali or Balicakravarti on the first day of the lunar month *Kārtika*. According to the author the festival is believed to be more than eleven centuries old. The origin of the festival, the details of the festival and the games and pastimes with their details make an interesting reading.

R. H. R.

Yarns from Indian History—By B. V. P. " Ushas ", VI Main Road, Malleswaram P. O. Bangalore. Price Re. 0-10-0.

MR. B. V. P. has in this pamphlet given some 'yarns' spun out of incidents sketchily recorded in history which shed a light on the lives of the ancients. Many of the stories in the book have already appeared in the Sunday Times. Dewan Sharar Saheb, the famous novelist of international fame has contributed a fitting foreword to this book.

R. H. R.

TAMIL-ENGLISH

An Etymological and Comparative Lexicon of the Tamil Language. Vol. I. Parts II and III—By Rev. S. Gnanaprakasar, O. M. I. Jaffna, Ceylon.

THE value of this lexicon lies in the etymology and philology of the Tamil words which the Madras University lexicon has given up remarking that the origin of the words is beyond ascertainment. Rev. Gnanaprakasar is of the opinion that the Indo-European and Dravidian roots were radically related coming from the same original stock. He traces the roots of all Tamil words and incidentally those of the other Dravidian dialects and gives parrels from Indo-European languages. It opens the door to a new path of investigation. The alphabet அ *a* begun in part one is continued in part two and carries it to the middle of part three where ஆ *ā* begins and is left to be completed in the succeeding parts. Further the arrangement of the words in the lexicon is decidedly an improvement in neatness, economy and convenience over that in the Madras University lexicon as can be seen from a reference to the treatment in both of the words like (அட்டி) *aḍḍi*, (அடை) *āḍḍai*, (அப்பி) appi, (அர்த்தம்) *arttam*, (அற்பம்) *arpam*, (ஆமா) *āma*, and (ஆறு) *āru*. We look forward with interest to the completion of the scholarly task the lexicographer has undertaken.

P. S. L.

SANSKRIT

Srimat Thyagarāja Vijāya Kavya—By Gayakashikhamani L. Muthia Bhagavathar, Trivandrum.

LIVES of saints with their divine experience and association with the divinity help us to right living; and Gayakaṣikamani Muthia

Bhagavathar, the author of this brochure in Sanskrit, the principal Ju. Sri Svati Tirunal Academy of Music, Trivandrum, the Astana [illegible]wan of Mysore, composer of many inspirational songs is a source of inspiration to many great musicians in South India.

Of Śri Thyagarāja, the minstrel saint of India and unique composer, in Sanskrit kāvya, Śri Svāti Tirunal, the ruler of Travancore was a contemporary. Śri Muthia Bhagavathar's devotion to Śri Thygarāja is an appropriate tribute paid by a devotee to his master for his *kirtans* as Sir C. P. Ramaswami Ayyar says in his excellent foreword.

R. B. P.

KANNADA

Śri Rāghavendra Vijaya Vistāra ಶ್ರೀ ರಾಘವೇಂದ್ರ ವಿಜಯ ವಿಸ್ತಾರ—**Revised Second Edition**—By Kirtanacharya Belur Kesavadas, Mysore. Price Re. 1-0-0.

INDIA is a land of mystics and sages who seek, see God, intuit Him directly. A long line of saints and seers from Yājñavalkya to the sage of Tiruvannamalai or the Sai Baba of Shirdi have treasured for man his glorious destiny, in this world of sin and as Svami Ramdas (Kankanghad) well says the world is fit to live in because of such seers. The age of Ramdas and Tukaram had its counterpart in Karnāṭaka, in the holy ministry of Śri Rāghavendra Svami of Mantrālaya, whose shrine therein is the refuge and solace of varied classes and communities of people.

Śri Belur Kesavadas deserves hearty congratulations for his unceasing labours in bringing to light the crowded lives of the Vaiṣṇavite saints of the Karnāṭaka, who have enriched the music and literature of their country by their soul-stirring songs and sayings. This author of *Karnataka Bhaktivijaya* has now given to the public in this brochure an exhaustive account of Vijayindra Tirtha, the founder of Mantralaya Mutt and a contemporary of the great Appayya Dikṣita. Then the central figure of the book, the miraculous career of Śri Rāghavendra Svami is given in some detail as preserved by tradition and history. His shrine at Bangalore is also noticed for its elevating and beneficent influence on the public of the capital city. Like Ramdas this contemporary of Śivaji the Great, might have had contact with him, for Śri Rāghavendra Svami chose as his final resting place the historic

banks of the Tungabhadra river—a point of contact between Mahārāṣtra and Karnāṭaka and the nursery of the Vijayanagara Rulers, though he was himself a native of Kañci. It may be mentioned that Śri Rāghavendra Svami was a great friend of Nilakantha Dikṣita, the learned Minister of the Tanjore Court, in whose honour Rāghavendra wrote his Bhatta Saṃgraha which was paraded in the streets of Tanjore on the back of the royal elephant, recalling a similar honour done in former days to Śri Jayatirtha by the sage-statesman, Vidyāraṇya. Periods of religious renaissance in Hindu India tended to unite man for a common-national purpose. Biographies of such saviours of humanity serve as pole-stars in this stormy sea of a ship-wrecked life.

V. R. R.

TELUGU

Parātatvarasāyana—By Iswara Phanibhatta. Edited by K. Rama Krishniah and S. Lakshmipathi Sastri. Madras University Telugu Series No. 10. Price Re. 1-8-0.

THE greatest achievement of Andhra poetic genius is the *prabhandha*. The great Telugu Poet Tikkana paved the way for the evolution of the *prabhandha* in Telugu literature as an independent contribution and called his work on the Mahābhārata as *prabhandha mandali* while dedicating it to Hariharanatha. From *puranic* theme and based on *sringara rasa* only, this type of literature evolved. Poets Nanichoda, Nachana Somanatha, Srinatha and later poets have also contributed their share towards the evolution of *prabhandhas*. *Parātatvarasāyana* of Iswara Phanibhatta has for its theme not the usual theme of *sringara rasa* but the vedanta and philosophy. This is one of the few such works. Nandi Mallayya and Ghanta Singayya, the poets of the later half of the the fitteenth century, have adopted the subject of philosophy as the theme for their *prabhandha*, *Prabhodhachandrodaya*. Phanibhatta can well be regarded as a contemporary of these joint authors, if not their successor.

Phanibhatta's *Parātatvarasāyana* is a philosophical work in five chapters. He has adopted his setting from the Mahābhārata *anuśāsanika parva*, where Śiva on being asked by the *ṛṣis*, the

best method of attaining *mukti*, is said to have narrated the *Hara-sanat-kumara samavada*, as told by Bhiṣma to Dharmarāja. Phanibhatta deals with *parātatva*, the final goal or the ultimate truth, as taught by him by the Guru Sadanandavadhuta. Knowledge attained through sankhya and yoga developed by intense devotion to Hari is said to be the only way for liberation, the difference between the sankhya and yoga being that between ghee and butter.

The elaborate description of Kailas and the depiction of nature is a worthy study. This work is one of the most valuable works in Telugu literature as it undoubtedly speaks high of the general culture of the Āndhras. The introduction in Telugu by Śripada Lakshmipathi Sastri is very valuable to the reader of this *kāvya*.

R.B.P.

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NOTES

BY H. SREENIVASA JOIS

Stone Inscription of Śāntēśvara Basti at Holalkere [1]

"The great minister....................Daṇḍanāyaka's son Sōmadaṇṇāyaka, the senior Ballāḷa Daṇṇāyaka was in Bemmattanū-Paṭṭaṇa etc." The date of the inscription as given in the Kannada version is 1076 Srīmukha while in the transliteration it is given as Śaka varṣa 1136 Srīmukha saṃvatsara. In the English translation the date is given as 1214 *A.D.* Hiriya Ballappa Daṇṇāyaka mentioned in this inscription was ruling at Bemmattanūru in 1338 *A.D.* [2] and hence the correct date of this inscription ought to be Śaka year 1256 which is equivalent to 1334. *A.D.* The illegible letters in the ninth line of this inscription (Hk. 2) ought to be ರಾಮೆಯ.

Hero Stone at Lōkadoḷalu [3]

"When in front of Vētaṇḍakal, Sangaiya, Nāyaka fought with Mummaḍi Singeya Nāyaka, ...Chalavayya Nāyaka was slain (and gained the world of gods.)" It is dated Vishu Saṃvatsarada Kārtika Śudha 13 Monday, but no Śaka year is given in the record. In the English translation the date mentioned is 1221 *A.D.* The name of Mummaḍi Singeya appears in several inscription *vide* M. A. R. 1935, inscription 39 dated 1282 *A.D.* or Śaka year Chitrabhānu and hence the date of this inscription ought to be Śaka 1203 or 1281 *A.D.*

Hero Stone at Mattigaṭṭa [4]

"Kāreya Sangeya Nāyaka having raided Sirigoḷalu in Kaṇiyakal-Nāḍ and other places......Bimeya Nāyaka......gained the world of gods." Sangeya Nāyaka mentioned in this inscription seems to be the same Sangeya who fought with Mummaḍi Singeya Nāyaka and hence the date of this inscription ought to be somewhere near 1281 *A.D.*

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1. Ep. Car. Vol. XI. Hk. 2.
2. Ibid, Cd. 6.
3. Ibid. Hk. 37.
4. Ibid. Hk. 41.

CORRESPONDENCE

THE THREE SONS OF MAHĀSUDEVARĀJA OF ŚARABHAPURA

The Annual Bibliography of Indian Archæology Vol. XII for the year 1937 has, on page 99, the following :—

" 397 Viswanatha, S. V. ; The Common Ancestry of Rāṣṭrakūṭa, Cāḷukya and Kadamba " Q. J. Myth. S. XXVIII 2, P. 84-8.

" The three sons of Sudevarāja of Śarabhapura were the progenitors of these three families. "

As our Mahākōsala Historical Society does not get the Quarterly Journal of the Mythic Society (Bangalore City), we had to send for a copy of the aforesaid issue containing Mr. S. V. Viswanatha's paper and had to pay Rs. 2-7-0 for it. On going through the paper, 'The Common Ancestry of Rāṣṭrakūṭa, Cāḷukya and Kadamba' I found nothing in it which might appeal to me. I may point out here that in 1929 during my visit to Sirpur (old Śripura City—the capital of Mahāśiva Tīvaradeva) in the Raipur District, C. P. I was fortunate in tracing out a partly damaged set of three copper plates with the seal in possession of the Taluqdar of Sirpur, Sjt. Ramratan Lal Agarwal, which I later on published in the *Indian Historical Quarterly, Calcutta*, with plates [1]. The legend on the seal of that set of copper plates confirmed the relation between Prasannamātrā and Jayarāja and I drew the attention of scholars to this fact. In our Society's Papers Volume I (1932), I gave the genealogy of the Śarabhapura kings on the strength of a fresh discovery of a set of three copper plates [2] at Thākurdiyā village, a few miles off from my place which supplied the name of an unknown King Mahāpravararāja, son of Mānamātrā which is reproduced below :—

Prasannāmatrā

- Mānamātrā
  - (Mahā) Pravararāja *Śripura*
  - (Mahā) Sudevarāja *Śarabhapura*
- (Maha) Jayarāja *Śarabhapura*

1. I. H. Q. Vol. X. 1934. pp. 100-103.
2. Ep. Ind. Vol. XXII. p. 16.

Both Mānamātrā and his father Prasannamātrā, have the endings '*Mātrā*' after their names Prasanna and Mānā, respectively. Our Society (Mahākōsala Historical Society) was able to discover one silver coin of Prasannamātrā in 1927 and later on in 1936 the second silver coin of the same king came to our hands. Both were unearthed within the present Bilaspur District in C. P. where the Sarangarh incomplete charter of Mahāsudeva and the Thākurdiyā plates of Mahāpravararāja have been found. The rest of the charters—the Khariyar, Arang, first and second set, Raipur and Sirpur plates,—was found in the neighbouring district of Raipur in C. P. It may be noted here that no coins of any kind belonging to Mahājayarāja or his brother *Mānamātrā* or of his nephews Mahāsudeva and Mahāpravararāja have come to light yet.

In none of the seven sets of copper charters these kings describe themselves as belonging to the *Rāṣṭrakūṭa* family.

The seals of these rulers bear the figures of Gajalakṣmi.

We don't find the name '*Mānāṅka*' used for Mānamātrā in any of these copper plates. Under these circumstances, it is not safe to identify Devarāja, son of Mānāṅka of the *Uṇḍikavāṭika* inscription of Abhimanyu[3], with Mahāsudevarāja (son of Mānamātrā of Śarabhapura), mentioned in the Raipur and Khariyar plates.

The town or city of Śarabhapura from which place almost all the charters of King Mahāsudeva and his uncle Mahājayarāja were issued still lies un-identified and is now untraceable. Unless the location of Śarabhapura and Mānapura are fixed for certain and unless there are clear and express mention and references in stone or copper inscriptions stating that Mahāsudevarāja and his forefathers were *Rāṣṭrakuṭās*, it is simply a pure conjecture and guess-work to try to establish their connection with the donor of the *Uṇḍikavāṭika* plates.

Another question is about the dates of Śarabhapura Rulers. Their charters are dated in regnal years and help us not in fixing any dates for them. The box-headed or Vākāṭaka script in which their

3. Epi. Ind. Vol. VIII.

copper charters are recorded was in use between fourth to seventh centuries *A. D.* in this part of Mahākōsala. Not a single copper charter of these kings of Śarabhapura refers to any contemporary ruler of their time.

Mr. S.V. Viswanatha states that *Prasanna* was styled a *Rāṣṭrakūṭa* but he gives no authority to prove it. So far we know nothing more about Prasannamātrā than what we find in the Khariyar and the damaged Sirpur plates of his grandson Mahāsudevarāja.

If inscriptional evidence in favour of Mr. S. V. Viswanatha's conclusion claiming, the three sons of Mahāsudeva to be the progenitors of the three families *Cāḷukya*, *Rāṣṭrakūṭa* and *Kadamba* be available, let the same be published for the benefit of scholars of Indian History. L. P. PANDEYA SARMĀ.

We have to thank Mr. Śarmā for drawing pointedly our attention to the two additional names said to have been discovered in the family of Śarabhapura *viz.* Jayarāja, a brother of Mānāṅka and Pravara, a brother of Sudeva; but, as his contribution contains nothing relating to the three sons of Sudeva, I should rather think the caption is misleading. Nor can I find in it any new evidence which would disprove the possibility of a common ancestry of the three families referred to in my article. What I actually wrote was, "the three sons appear to have been (*and not were*) progenitors of the three well-known families of the Dekhan."

Now, to confine myself to the points raised by Mr. Śarmā. Mānāṅka is styled "the ornament of the Rāṣṭrakūṭaṣ"[1]. Mānāṅka is synonymous with Māna-mātrā.[2]

I have not "stated that Prasanna was styled a Rāṣṭrakūṭa". On page 2 of my article (QJMS XVIII. p. 85) in the genealogical table is found, "Prasanna (styled a Rāṣṭrakūṭa) obviously because Mānāṅka his son is found styled "the ornament of the Rāṣṭrakūṭas."

I do not quite see the point of Mr. Śarmā in regard to the following. Would he grant at all that the donor of the

1. *Ep. Ind.* VIII, 163 f.
2. *Ibid.* IX, 171 f.

Uṇḍikavāṭika grant belonged to the same stock of kings that issued the Khāriar, Arang and other grants? Was not Mānamātra "the ornament of the Rāṣṭrakūṭas," and therefore Abhimanyu of Rāṣṭrakūṭa extraction? There seems to be only one other alternative *viz.* these kings of the *Uṇḍikavāṭika* grant may have represented another and earlier Rāṣṭrakūṭa stock at Śarabhapura or Mānapura.

I wonder if Mr. Śarmā would identify Jayarāja of the Arang plates with his Jayarāja, a brother of Mānamātrā. Does Jayasimha come at all within his study? There seems to be no valid reason for altering the hypothesis, supported by that of Dr. Dubreuil that the Jayasimha of the Uṇḍikavāṭika grant may be identical with the originator of the Cāḷukya line.

One must agree with Mr. Śarmā that in the absence of more confirming epigraphical or literary evidence the conclusions stated can only be hypothetical, especially in an obscure chapter of dynastic history. But, the purpose of my paper was not to deal with the history of the dynasty of Śarabhapura, but to show the possibility of an identification of the two sons of Sudeva from the data known so far. It would be a real service if Mr. Śarmā being a man on the spot of some of the finds endeavours to help us in fixing for certain the location of Śarabhapura and Mānapura (in the Central Provinces) and to know the names and antecedents of the hitherto unknown sons of Sudevarāja. As for Mr. Śarmā's observation contained in the last portion of his para 7, I might mention for what it is worth that a certain Mādhavarāja married the daughter of the King of Śarabha [3].

S. V. VISWANATHA.

3. *Gupta Ins.* p. 93.

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